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ANSARUDDIN

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In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN


Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Darsul Quran

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا
حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

"Of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire" (Al-Baqarah 202)

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only. They (1) seek the good things of this world, and (2) seek the good things of the next world, and (3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning. It may be noted that here, unlike the preceding verse, God uses the word "Hassana" (good) with this words "Fid-dunya" (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements, and, the Holy Prophet صلی اللہ علیہ وسلم is reported to have used this prayer very often (Muslim) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has an other significance. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic words "Hasnatun Fil Duniya" do not mean "good things of this world" but simply "good in this world." In this case Alnar or "the fire" would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet صلی اللہ علیہ وسلم used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought "good in this world."

The Promised Messiah علیہ السلام also admonished that this verse should be frequently recited in the last Rakooh of every prayer.

DARSUL HADITH

Seven Virtuous Men

It is related on the authority of Hadhrat Abu Haraira رضي اللّٰه عنه that the Holy Prophet صلى اللّٰه عليه وسلم said,

"On the day of resurrection, the seven persons will be under the shadow of God; the first, the judge who is just; the second, the man who devotes his life in the worship of God even in his youth; the third, the man who eagerly awaits the call to prayer to go to the Mosque and worship God; the fourth, the two friends, who love each other for the sake of God, when they meet they meet for the sake of God, when they separate they separate for the sake of God; the fifth, the man who resists the temptation of a woman who is beautiful and comes of a respectable family and tries to incline him towards her for evil purposes; the sixth, the man who gives alms with his right hand but conceals it from the left; the seventh, the man when alone, meditates on God, and his eyes become filled with tears." *(Bukhari)*

It is related by Hazrat Sahl رضي اللّٰه عنه that a man came to the Holy Prophet صلى اللّٰه عليه وسلم and asked the Prophet of Allah, please let me know what to do that Allah may love me and people also like me. The Holy Prophet صلى اللّٰه عليه وسلم said:

Forsake and abandon the world and Allah will love you. Do not desire for the things people have and people will also love you.

As a matter of fact this Hadith contains the wonderful instructions for happiness in one's life. The comforts and luxuries never provide true and real happiness. They are all fleeting and do not remain for long. But this does not mean to become celibate. It is not permitted in Islam. Keep your desires to the minimum. This means leaving the world and by doing so the world itself will come after you. This will protect you from sins which, is a sort of burning in this world and in the Hereafter. Secondly, if you don't desire what people have, no one will be jealous of you.

Hadith on Behaviour To Others

1. Narrated by Hadhrat Abu Musa: The Holy Prophet صلى اللّٰه عليه وسلم said: A faithful believer to another faithful believer is like a building whose different parts strengthen each other.

2. Narrated by Hadhrat Abdullah bin Umar: Allah's Apostle said: A Muslim is a brother of a brother Muslim, so he should not oppress him nor should he hand him over to an oppressor. Whoever fulfils the needs of his brother, Allah will fulfil his needs; whoever saves his brother from one calamity, Allah will save him from one of the calamities of the Day of Resurrection and whoever shades a Muslim, Allah will shade him on the Day of Resurrection.

3. Narrated by Hadhrat Abu Huraira: The Holy Prophet صلى اللّٰه عليه وسلم said: Whoever has wronged another person concerning his reputation or anything else, he should ask him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds) but his good deeds will be taken away from him for the oppression which he has done. If he has no good deeds, the sins of the oppressed person will be loaded on him.

Repentace

Hadhrata Anas ibn Malik, servant of the Holy Prophet صلى اللّٰه عليه وسلم, said: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his camel in a barren desert and then find it suddenly (Bukhari and Muslim). The version in Muslim adds: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his riding camel, which carries his food and drink, in a barren desert, and losing all hope of finding it he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose-string and in his excess of joy should blurt out: O Allah, Thou art my Lord and I am Thy servant .

Writings of the Promised Messiah عليه السلام



THINKING ILL OF OTHERS

The habit of suspiciousness and thinking ill of others is an affliction which makes a person blind and plunges him into the dark pit of ruin. It is this unfortunate trait which brought about the worship of a dead human being. It is the same trait which alienates people from the Divine attributes of creation, mercy, providence, etc., reducing God to a useless entity—God forbid. It would be no exaggeration to state that it is in consequence of this habit that the greater part, indeed the whole, of hell will be filled. Those who think ill of the Commissioned ones of God Almighty scorn His bounties and His grace.

(Malfuzat, vol. 1, p. 100)

The habit of thinking ill is a great curse which consumes faith as quickly as blazing fire consumes tinder. God becomes the enemy of him who thinks ill of God's Messengers and He stands up to fight him. He entertains such jealousy on behalf of His chosen ones, as has no equal. When I was attacked in diverse ways, the same jealousy of God was roused on my behalf.

(Al-Wasiyyat, Ruhani Khaza'in, vol. 20, p. 317, footnote)

I tell you truly that the habit of thinking ill of others is a great affliction, which destroys a person's faith, flings him away from truth and rectitude, and turns friends into enemies. In order to acquire the excellences of the truthful it is necessary that a person should altogether shun the habit of thinking ill of others, and should he happen to fall into that attitude concerning someone else he should seek forgiveness repeatedly and should supplicate God Almighty that he may be safeguarded against such sinfulness and the consequences that flow from it. This habit should not be underrated. It is a dangerous disease which destroys a person very quickly. In short, thinking ill of others ruins a person. It is written that when those who are condemned to hell are brought face to face with it God Almighty would say to them: You had become guilty of thinking ill of God.

(Malfuzat, vol. I, p. 372)

The mischief starts when a person indulges in false suspicions and doubts. If a person thinks well in every situation, he is bestowed with the capacity to achieve good. A mistake at the very start makes it difficult to reach the goal. Thinking ill of another is a great vice which deprives a person of many opportunities of doing good and which goes on mounting till a person begins to think ill of God Almighty.

(Malfuzat, vol. II, p. 107)

INSTRUCTIONS of Hadhrat Khalaifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز



Address to Ansarullah (Annual Ijtema 2016)

During Friday sermon 30th September 2016

"The Majlis Ansarullah UK and Lajna Imaillah UK Ijtema is going to be held today. The true spirit of our Ijtema is to endeavour to enhance in our relationship with Allah and to develop love and brotherhood with one another. The spirit of these religious and sport competitions should be undertaken with the zeal and spirit that we learn something to progress in knowledge and make it a part of our daily lives.

Some sports events are held, which are essential, to have a healthy body in order to fulfil and discharge our duties towards Allah and towards the fellow human beings. Otherwise, neither it is the age of the Ansar to indulge in such sports nor do the women of this age have interest in such activities. However, these exercises are important in order to keep oneself in a healthy shape, be conscious about one's health and not merely done to win a competition. This should include healthy exercises such as walking in their lifestyles to remain active. However, the real purpose of these Ijtema is to focus on the improvement of our religious and scholastic skills.

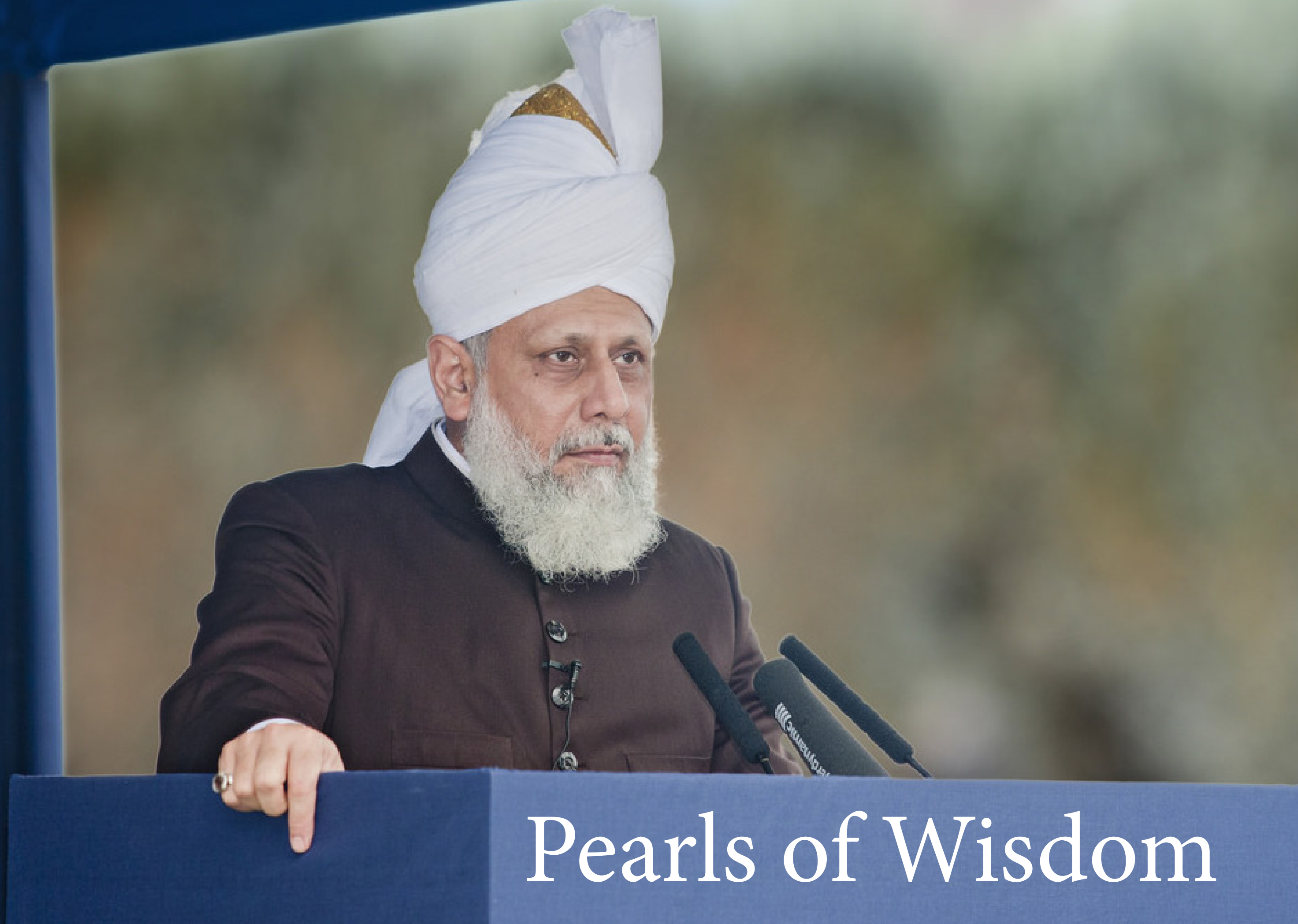
The Sadr Sahib of Majlis Ansarullah UK, requested me to address the Ansar during this Friday sermon. At the age of an Ansar, a person becomes mature and thus they themselves should be well aware of their responsibilities. Furthermore, they should concentrate and fulfil these responsibilities. Firstly, being a mature person and then secondly, the name 'Ansarullah', is group of men who are above the age of 40 years that in itself is enough to make a realization in them. The responsibilities that these men should fulfil have been summarized in the pledge of Ansarullah.

Firstly, every member included in this group of Ansarullah should endeavour to establish himself, with a sincere heart, on Islam and become a faithful follower of Ahmadiyyat. Islam could not become stronger merely with one's strength and knowledge. Islam is the religion from Allah and is a complete and perfect religion of teachings. No individual could make a change and make it stronger. One has to reform himself to make a firm bond with his faith so that we become a part of this perfect religion. It could not be achieved without establishing a strong relationship with Allah and every Ahmadi should strive for it. The Ansar in this respect should hold a very high standard. A true bond with Allah cannot be established until one forms a true relationship with the Holy Prophet صلی اللہ علیہ وسلم for which Allah has commanded us to convey the salutations of peace and invoke blessings upon him صلی اللہ علیہ وسلم. Thus it is very important.

Then, it is to fulfil the obligations of the pledge that we have made to the Promised Messiah علیہ السلام. When we realize the duty to fulfil these rights that are essential for us, only then can we become true followers of Ahmadiyyat.

In this age, Allah has sent the Promised Messiah علیہ السلام to spread and fortify the message of Islam. Our true attachment to Ahmadiyyat will only be evident when we take part in preaching to spread the teachings of Islam. Thus, this is our responsibility.

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We should always bear in mind the worthy instructions, which Huzoor e Aqdas Khalifatul Masih (may Allah be his Helper) gave us on 30/12/2016 during the last Friday sermon of 2016 regarding self-analysis and evaluation.

1 The quality of a believer is that not only does he shun and loath futile activities, in fact he should analyse himself and ponder over the fact that a whole year came and now passed, what has that year brought and what was lost?

2. Have we fulfilled our covenant to abstain from Shirk [associating partners with Allah]? Is our worship, fasting, truthfulness, financial sacrifices, helping God's creation and sacrificing our time for services of the community, all for the sake of attaining the pleasure of God, or was it just for worldly display?

3. Have we placed our hidden desires on the same pedestal as God Almighty?

4 Did we spend the entire year on the path of truthfulness which was free from falsehood? Did we speak the truth in a situation whereby speaking the truth would cause us personal harm?

5 Have we kept ourselves away from those gatherings from which one develops lewd thoughts?

6. Have we tried, or are we trying our utmost to stop ourselves from leering?

7. Have we tried to stop ourselves from every act of disobedience and defiance?

8. Have we protected ourselves from committing any kind of injustice?

9. Have we kept ourselves free from all kinds of disloyalty?

10. Have we tried to refrain from creating any sort of disorder?

11. Have we refrained from all forms of rebellious attitudes and practices?

12. Do we allow our carnal desires to overcome us?

13. Are we regular in observing our five daily prayers?

14. Do we pay attention towards offering Tahajjud [pre-dawn voluntary] prayer?
The habit of praying Tahajjud prevents one from committing sin; and it removes evils and also protects one from physical illnesses.
15. Are we regular in invoking Durood [salutations] upon the Holy Prophetsa? Durood is a way to have your prayers accepted.
16. Do we recite Istighfar [seeking protection and forgiveness from faults]?
17. Do we pay attention towards praising Allah the Almighty?
18. Do we abstain from causing harm to others, be they our relations or non-relations?
Have we abstained from causing harm to others by our hands and tongues?
19. Do we forgive and overlook the faults of others?
20. Has humility and humbleness been the hallmark of our identity?
21. Irrespective of whether one experienced times of happiness, sorrow, suffered afflictions or comforts, did we maintain a connection of loyalty with God Almighty?
Did we ever express dissatisfaction with God Almighty for not having answered our prayer or for making us experience a difficultly?
22. Have we made every effort to abstain from wrongful customs and lustful desires?
23. Have we tried to fully adhere to the instructions and pronouncements of the Holy Quran and the Holy Prophetsa?
24. Have we completely removed arrogance and conceit from within ourselves?
25. Have we tried to attain the highest standards in good morals?
26. Did we try to adopt meekness and simplicity?
27. As each day passed by did we excel in our faith and in trying to establish its honour and grandeur?Is our pledge to give preference to faith over all worldly affairs a mere hollow statement?
28. Did we increase in our love for Islam to the point where we gave it preference over our wealth and honour, and considered it more beloved than our progeny?
29. Are we trying to excel in showing sympathy to the creation of Allah the Almighty?
30. Have we been trying to provide benefit to mankind by utilising all our faculties?
31. Did we continuously pray and urge our children to also pray: may the highest standards of obedience to the Promised Messiahas remain established within us; and, that may we continue to excel in obeying him while displaying such high standard?
32. Have we strengthened our bond of brotherhood and obedience with the Promised Messiahas to such a degree which cannot be found in any other relationship?
33. Did we pray for our relationship of loyalty and obedience with the institution of Khilafat-e-Ahmadiyya to strengthen further?
34. Did we draw the attention of our children towards remaining attached to Khilafat-e-Ahmadiyya and remaining loyal to it?
35. Did we pray for the Khalifa and the wider Community?

If this year has passed with a positive answer to most of the questions, then we have gained a lot. If the majority of answers to the questions raised are negative, then this is a matter of grave concern. May Allah enable us to fulfil the covenant we have made and may we spend our lives in accordance with the will of God.

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Hazrat Mirza Bashiruddin Mahmoud Ahmad Khalifatul Masih II رضي اللّٰه عنه "Musleh Maoud"

By Moulvi Bashir Ahmad Dehlavi - Translated by Naseeruddin



The Holy Prophet Muhammad صلى اللّٰه عليه وسلم had given the tidings of the advent of a spiritual, pious and Promised son of Mahdi at a time when Islam would be at a stage of decline and depression. He had prophesied he would come with a mission to revive and strengthen the Islamic theology and, through him, Islam, would resurge on the surface of the Earth. The Holy Prophet صلى اللّٰه عليه وسلم called this Holy Spiritual son as the Musleh (Reformer), and the Promised one, and said about him:

Yata-zavvajo-wa-yooladu-lahu

The Promised Messiah عليه السلام shall marry and will have children. This was an indication that this marriage would be of a special nature and, through this, Allah shall grant him such children as would be assisting and co-operating in carrying on his mission.

In context of this prophecy of the Holy Prophet Muhammad صلى اللّٰه عليه وسلم, some of his eminent followers had also prophesied that, on completion of the Promised Messiah's عليه السلام tenure, one of his sons would be bestowed with unique splendour and glory and shall ascend the throne of Khilafat. Hazrat Nematullah Shah Wali, a prominent Muslim saint, prophesied in his famous poem that the coming one shall be the Promised Mahdi and also the Promised Messiah عليه السلام. He also mentioned that this Promised One's name shall be Ahmad and that when his tenure would end, one son of his, shall be his true spiritual inheritor and would carry out his mission. In Talmud, the authentic book of Jewish diction - the advent of two Messiahs is mentioned and that the latter one shall be greater than the former and, after him, his son and grandson shall be his successors.

And thus, when came the time of the Promised Messiah عليه السلام and the advent of the Promised

son, Allah revealed, to the Promised Messiah عليه‌السلام, further details of this prophecy with happy tidings of his ascendance, advancement and achievements.

Hazrat Mirza Bashiruddin Mahmood Ahmad عليه‌السلام received his education in the District Board Primary School and, later in 1889, in Taleemul Islam High School when it was started. Nevertheless, in his student life he was never interested in routine book knowledge, and could not succeed in the Government Entrance Examination. This was the end of his formal education, which was not merely incidental, but a great miracle of the Divine Destiny. Incidents later proved that the Lord Almighty Himself wanted to be his teacher. Thus the world witnessed that he not only had intrinsic and spiritual knowledge but his insight into basic wisdom was so vast and deep that, however, learned a scholar, armed with whatever worldly knowledge attacked Islam he would prove to be a mere academic novice. Thus the fulfilment of the divine revelation became manifest. **"Would abound in the Wisdom of the Explicit and the Intrinsic"**

During the lifetime of the Promised Messiah عليه‌السلام he had developed a strong desire for religious services, hence when the Promised Messiah عليه‌السلام, during the last days of his life, appealed to the youth to come forward to serve Islam, Hazrat Mirza Bashiruddin Mahmood Ahmad offered himself and soon formed Anjuman Tashheezul Azhaan and under its supervision, started a magazine by the same name, through which the work of religious preaching was carried out. At the time of the Promised Messiah's عليه‌السلام demise he was only 19 years of age, even at that time, highly convincing and silencing replies to the criticism flowed from his august pen. On 26th May 1908, the Promised Messiah عليه‌السلام passed away at Lahore. At that moment this promised son stood by the bed of the Promised Messiah عليه‌السلام and vowed:

"Even if all the people leave you and I am left alone I would stand by you and would face all opposition to and onslaughts on your Mission."

He very well kept up his covenant, and, all through his life, never cared for anyone's enmity or opposition and, always actively endeavoured towards the progress of Islam and Ahmadiyyat.

Early in 1911, with the permission of Hazrat Maulana Nooruddin, Khalifatul Masih I, founded the Anjuman Ansaarullah, whose members were required to donate some of their time for religious service, propagation of Islam and Ahmadiyyat and to promote mutual amity, love and universal fraternity. This proved to be a great success in generating great zeal and interest in the missionary and reformatory work.

In September 1912, he travelled to Egypt, thence to Mecca and performed the Hajj and remained active in preaching Islam and Ahmadiyyat during his sojourn.

In June 1913, he started, "The Al Fazl" a newspaper for the Jamaat in which, apart from the national news, educative, informative, historical, preaching and reformatory articles were published. In a very short time this paper gained popularity not only among our own people but amongst others as well. After the demise of Hazrat Khalifatul Masih I (may God be pleased with him), this very newspaper became the central organ of Jamaat.

On 27th May, 1908, on the demise of the Promised Messiah عليه‌السلام, when Hakim Maulana Nooruddin (may God be pleased with him) was elected the Jamaat's first Khalifa, the first man to take the oath of allegiance was Hazrat Mirza Bashiruddin Mahmood Ahmad. Hazrat Khalifatul Masih I was very happy with him and used to look upon him with love and respect. During his illness he always used to appoint him as Imam-ul-Salat (to lead the prayers) and, often, in his public speeches and sermons, used to praise the spirit of his obedience, religious service and his intellectual ability. At times, indicating expressed that he shall be the successor after him.

On Friday the 13th of March 1914, Hazrat Khalifatul Masih I رضي‌اللّٰه‌عنه, passed away. And on the 14th of March, 1914, at the time of Asr Prayer, in Masjid Noor, Qadian, the Ahmadis gathered, where Hazrat Nawab Muhammad Ali Khan, who was a Sahabi (companion) and son-in-law of the Promised Messiah عليه‌السلام, read out the "will" of Hazrat Khalifatul Masih I and requested the people to act accordingly and elect someone as his successor. On this Maulana Syed Ahsan Amrohi proposed the name of Hazrat Sahibzada Mirza Bashiruddin Mahmood Ahmad. He was hesitant and refused at first, but on the fervid persistence of the people, realised that it was the verdict of

Allah and accepted the oath of Allegiance of the Ahmadis and thus became the Second Successor to the Promised Messiah عليه السلام.

The Golden Era of His Khilafat and His Magnificent Achievements

From 14th March 1914 to the 7th of November, 1965, a period of about fifty two (52) years, he led the Jamaat, which took great strides some of which could be enumerated as under:

Propagation of Islam

One of his most important achievements was the founding of a strong system for propagation and preaching of Islam within the country and abroad. Soon after his ascension to Khilafat he announced that his first task shall be the propagation of Islam. According to his mandate of 12th April, 1914, delegates from all over the country were invited to a Majlis-e-Shoora to discuss about propagation of Islam. In this he expressed his desire that amongst them there should be a band of men who should know various languages so that they could easily propagate Islam the world over. He stressed:

"I would like to see the truth of Ahmadiyyat shine far and wide in the world. This was not difficult for our Lord to be achieved."

For the fulfilment of this task he established Nazarat Dawato-Tabligh in 1919, and the Madrasa Ahmadiyya as the basic centre and made efforts for its advancement and steered it from the status of a mere seminary to a university, and all these efforts were aimed to provide learned religious missionaries. He opened various missions abroad for the propagation of Islam. In 46 Islamic countries Missions were solidly established when he departed from this world. And around them active and sincere Jamaats exist till now.

Quranic Wisdom

Allah had granted him a deep encyclopaedic intrinsic spiritual knowledge and understanding of the Holy Quran, thus fulfilling the prophecy that through him the glory of Islam and the dignity of Quran would be convincingly established. He had said that there were hundreds and thousands of truthful realities of the Holy Quran which Allah has disclosed on him with His special grace through intuition and revelation.

(Tafsir-e-Kabir, Vol. 6, pg. 483)

He had also declared that he was bestowed with such a meaningful wisdom of the Holy Quran that, if anyone, with whatever knowledge and following whatever religion, criticised the Holy Quran, by the grace of Allah, he would convincingly silence and satisfy him through Quran alone. He had many a time, thrown challenges to others about writing commentaries on Quranic Wisdom. Though he was not a Prophet, yet none became ready to accept his challenge. It was his claim that he would interpret new wisdom from the Holy Quran.

In a public gathering in Delhi in 1944, claiming him-self to be the"Musleh Maoud" (Promised Reformer) and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Quran, he declared:

"I do claim now again that even if thousands of scholars assembled to compete with me in writing commentaries of Quran, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth." The new definition of the wisdom of the Holy Quran, written in his Tafsir-e-Kabir, bears undeniable evidence of the truth and validity of the aforesaid claim. The age became convinced of the superiority of his Quranic knowledge. Maulvi Zafar Ali Khan, Editor of "Daily Zamindar" Lahore, himself an eminent Muslim leader, writer and a bitter opponent of Ahmadiyyat, while addressing other opponent groups and to concede: "Listen with your ears wide open, you and your accomplices could never compete with Mirza Mahmood till resurrection. Mirza Mahmood has Quran with him, and a deep knowledge of Quran, What have you got? ... You have never read Quran in dream."

[Ek Khofnak Saazish, by Moulvi Mazher Ali Azhar, pg. 196]

On his death, in a condolence note written in Sidq-e-Jadid, Lucknow, it was mentioned:
"May Allah reward the Imam Jamaat Ahmadiyya's effort towards world-wide publication of The Holy Quran and its wisdom and also for the propagation of Islam in all the corners of the Earth and in lieu of this let us overlook all other matters. The learned manner in which he has interpreted in detail, the truth and wisdom of the Holy Quran was real unique."

[Sidq-e-Jadid Lucknow, Vol. 51, Nov. 18th 1965]

Translation and Publication of the Holy Quran in Various Languages

It was also one of his great achievements that he got

the Holy Quran translated in various important languages of the world so that, those who did not know Arabic, the glory and wisdom of the divine book could be made available to them in their own languages. This work was continued in Khilafat-e-Salisa and further in Khilafat-e-Rabia. First of all the English translation of the Holy Quran was published, then its commentary. During his Khilafat, translations in 14 other languages were in progress.

Establishment of Mosques in foreign countries

The main aim of Jamaat Ahmadiyya was to spread the teachings of the Holy Prophet Muhammad صلی اللہ علیہ وسلم, and by practising it, lead the humanity to the heights of spiritualism and purity. In order to attain this, wherever the Jamaat is formed, Missions and later Mosques are built. And the mosques also serve as academics for spiritual knowledge and training. During his Khilafat, many mosques were constructed in foreign countries as well.

Imparting of moral training

Along with the missionary work, he did a great deal towards imparting moral training to the Jamaat. Some of his achievements are below:

• He affirmed the Divine System of Khilafat on solid foundations and declared, "Khilafat is a source and beacon of Divine Light. So hold on firmly to Khilafat." Once again he declared, "Friends, my last advice would be that all blessings are in Khilafat. Prophethood is a seed after which the Khilafat spreads its benevolence in the world around. Hold on firmly to true Khilafat and spread its blessings in the world. Allah would be merciful to you and would bless you in this world and in the hereafter."

• In order to consolidate and organise the Jamaat he established the central and regional Anjumans and for better functioning, various important Nazarats were established under the aegis of Sadar Anjuman Ahmadiyya Qadian.

- Nazarat Dawato-Tabligh
- Nazarat Taleem
- Nazarat Umoor-e-Aamma
- Nazarat Bait-ul-Mal and
- Nazarat Ulia above them to oversee, guide and direct all sections of the Jamaat. In order to make them capable of successfully shouldering the important assignments and responsibilities of the future, separate organisations were formed in Jamaat:
- The organisation of Ansaarullah for men above 40 years of age.
- The organisation of Khuddam-ul-Ahmadiyya for youth below 40.
- The organisation of Atfal-ul-Ahmadiyya for boys of below 15 years.
- The organisation of Lajna Imaullah for women.
- The organisation of Nasirat-ul-Ahmadiyya for girls.

Through all these organisations, essential moral and organisational training was imparted on firm grounds.

Migration of the Jamaat from India

In 1947, when the country was divided, along with other Muslims, the Ahmadis also left for Pakistan. In order to ensure their unity, integrity and cohesiveness, a great city Rabwah was built, wherein, offices, schools, colleges and various departments were re-established and re-organised. All the necessities of life were also made available. Hazrat Musleh Maoud himself spoke thus of Rabwah: "I am astonished, as to what was the force that brought and habilitated you in a place which even the government had failed to habitat. Seeing Rabwah one is reminded of the times when Allah had re-laid the foundation of Mecca through Hazrat Ibrahim علیہ السلام and his son Hazrat Ismail علیہ السلام. *[Al-Fazal Nov. 26th 1961]*

Mobilisation of the Jamaat for Sacrifices

Hazrat Musleh Maoud planned, re-organised and consolidated the financial structure of the Jamaat on very sound footings by initiating various schemes and appeals for donations and contributions. Some of them were as under:

1. On 12th April 1914 he appealed for financial donations for Anjuman Taraqqi-e-Islam in order to send his missionaries to all the cities and towns of India for the preaching of Islam. For this he fore set an expenditure of Rs. 12,000 a year. The Jamaat willingly responded to the call.

2. The scheme for the completion of Minaratul Masih - On November 1914, Hazrat Khalifatul Masih-II رحمہ اللہ تعالی called on the Jamaat for financial contribution for the completion of the Minaratul Masih. As a result the Minaret was completed in December, 1916. *[Al Fazl, 28th December, 1916]*

3. Call to women to mobilise funds for preaching. In December, 1916, he appealed to the ladies of the movement for donation stating that till now only the men were bearing the expenses of around Rs. 8,000 to Rs. 10,000 a month from which various religious requirements were met. But since the expenditure on propagation in foreign countries was rising a further sum of Rs. 500 per month was estimated to be required.

[Supplement Al Fazl, December 16th, 1916]

Allah, gracefully, enabled the ladies of the Jamaat to respond to Huzur's call, and they readily took upon themselves, the responsibility of meeting the extra expenditure.

4. Call to donate for the London Mosque - On 7th February 1920, he called upon the Jamaat to contribute towards the building of a mosque in London and the Ahmadis responded overwhelmingly and willingly.

[Taarikhe Ahmadiyyat, Vol. 5, pg. 258]

5. Call for the publication of "A Present to the Prince of Wales" - the Prince of Wales who later became King Edward the VIII, came to visit India in December, 1921. Hazrat Musleh Maoud (may God be pleased with him) proposed that a befitting gift be presented to His Highness, the Prince of Wales. After this call Huzur wrote a book "A present to the Prince of Wales", which conveyed to the Prince the Islamic teachings. Through individual per head contribution of one Anna by more than 20,000 members of Jamaat this book was printed. On the 27th of February 1922, an Ahmadiyya delegation presented the book in a studded Silver Tray to the Prince.

6. Participation in the Wembley Conference London - Huzur, along with a few Khuddam himself went to England to participate in the Wembley Conference. All the Expenses were borne by the Jamaat. *[Al Fazl 16th July, 1925]*

Tehrik-e-Jadid

Through this important scheme many Ahmadiyya Muslim Missions were established the world over. In 1934, the Majlis-e-Ahrar, according to a well laid conspiracy, sent some of its volunteers to create mischief by organising conferences at Qadian. With great uproar and drum-beat announced that they would destroy Qadian itself. The atmosphere in the rest of the country was also vitiated for the Jamaat. Government was also backing these elements. It seemed all the forces had combined against Ahmadiyyat. However, the foundations of this holy Jamaat were laid by the Lord of Heavens Himself, in the face of the strong and piercing winds of opposition, provision to safeguard the meek and delicate plant of Ahmadiyyat was to be made by God Himself. As the nefarious intentions of the Majlis-e-Ahrar unfolded, Allah through His chosen Servant, initiated a great universal scheme of Tehrik-e-Jadid, which not only brought to naught, the plans of the opponents, in a very short time the truth of Ahmadiyyat also became manifest and the flags of its Spiritual Conquest and Supremacy were pitched firmly and high. This scheme was based on 27 demands and contained comprehensive and all-embracing provisions by which every member of the Jamaat was convinced that in order to establish the Oneness of God, to restore the dignity of the Holy Prophet صلی اللہ علیہ وسلم , and to prove the truth of Islam and to establish a righteous society one had to first bring about a palpable and manifest change in his own life and conduct as well.

Hazrat Musleh Maoud (may God be pleased with him), in the beginning, demanded only 27,500 rupees from the Jamaat. The Jamaat in only one and a half month made in cash a contribution of 29,712 rupees. And in the first year 103,000 rupees and in the second year 110,000 rupees and in the third year 140,000 rupees were presented. Initially this scheme was optional and for three years only. Later it was extended to seven years, again to ten years. On completion of the ten year period this scheme was further extended by Huzur to 19 years and in 1953, when the 19 year term ended Huzur made it a permanent scheme. Under it the preaching activities were extended to many other foreign countries.

Waqf-e-Jadid

Similarly the scheme of Waqf-e-Jadid was initiated so as to promote missionary and reformative activities of the Jamaat in every city, town and village in India and Pakistan by appointing teachers everywhere. This scheme was introduced on 27th September, 1957.

Tours abroad

Though Hazrat Khalifatul Masih II (may God be pleased with him) was busy shouldering the responsibilities of Khilafat, Huzur visited Europe

twice. First in 1924, to participate in the Wembley Conference along with 12 companions, breaking journey at Damascus, Palestine and Egypt halting briefly at each of these places Huzur reached England passing through Italy and France. He met Mussolini in Italy en-route. On reaching London his visit was much publicised by the media. In many of them his photographs also appeared, and the British welcomed Huzur with extra-ordinary warmth and zeal. On 23rd, September 1924, Chaudhary Muhammad Zafarullah Khan read out Huzur's article in the conference, which was published in the form of a book titled"Ahmadiyyat the true Islam". At the conclusion of the reading the hall reverberated with cheers and applause. The chairman praised the success of the article in glowing terms.

During his stay in England, Huzur laid the foundation of the Ahmadiyya Mosque on the 19th of October, 1924. On this occasion, apart from British elite, prominent citizens including ministers, ambassadors, diplomats and other dignitaries of Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia and Hungary also participated. Huzur after an absence of 4 months, returned home with unique and tremendous success.

The second journey Huzur undertook was in the first week of April 1955. In this tour, passing through Damascus and Lebanon, Huzur visited Geneva, and thereon via Zurich, Hamburg and Hague reached London. This tour was mainly for the treatment of Huzur's ailment which he suffered after a murderous attempt on his life. But Huzur, despite his illness, opened various missions in Europe. Wherever he went he met people individually and in groups. In Damascus he delivered the Friday Sermon in Arabic and in European countries in English. During his stay in London Huzur convened a historic conference on the Missionaries working in all countries. This was held on 22nd, 23rd and 24th of July, 1955. In this conference Huzur emphasised the urgent necessity of expanding the activities of Tabligh-e-Islam, publication and translation of the Holy Quran, construction of mosques, establishment of schools and seminaries to train new missionaries. Huzur himself attended all sittings. This tour extended for six months.

In the long 52 year span of his Khilafat, various other achievements are credited to him. He guided the Muslims in politics especially during the "Non-Co-operation Movement" of the Congress, devoted his attention towards the scheduled classes and Harijans and countered the "Shuddhi" movement in Malkanas. During the Simon Commission and the Round Table conferences he guided the nation through his valuable writings and speeches.

In order to establish peace, understanding and good-will among the communities he laid the foundation of regular and frequent holding of "Founders of Religions Day" meetings, in which speakers from various faiths were invited to speak about the teachings of their own religion and founders from one platform.

During the first year of his Khilafat, he wrote a book "Haqeeqat- ul-Nabuwwat" in which he said: "Ignorant men blame us that by believing in the Promised Messiah عليه‌السلام as a Prophet we insulted the Holy Prophet صلى‌الله‌عليه‌وسلم of Islam (peace and blessings of Allah be upon him). What do they know about the state of One's heart? How could they fathom the great love, deep affection and high reverence we have for the Holy Prophet صلى‌الله‌عليه‌وسلم. And what do they understand, how did the love of the Holy Prophet صلى‌الله‌عليه‌وسلم penetrate in my heart. He is my life, my heart, my desire. In his slavery is my honour and his shoe-bearing, is more valuable to me than the Imperial throne. The control of seven continents is nothing in comparison to sweeping in his house. He is the beloved of the Lord - why should I then not love him? He is the intimate of God so why should I not search for his intimacy? My condition corresponds to the spirit in the couplet of the Promised Messiah عليه‌السلام:

"Next to God, intoxicated with Muhammad's love, I am and if this be infidelity, by God I am the greatest Infidel."

This is only the love of the Holy Prophet صلى‌الله‌عليه‌وسلم which compels me to falsify the belief of the total closure of the Chapter of Prophet-hood. This is an insult and affront to the Holy Prophet of Islam صلى‌الله‌عليه‌وسلم.

"May Allah and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace." Holy Quran

Hazrat Musleh Mau'ood, Khalifatul Masih II, in the Eyes of Non-Ahmadis

By Ch. Muhammad Siddique

The time of the advent of the Holy Founder of Ahmadiyya Community is known as Faij-e Aawaj (Age of Darkness). Not only had the followers of Islam stopped following the teachings of Islam but the opponents and enemies of Islam were also using every means possible in their efforts to destroy and annihilate Islam. They were trying to attack Islam and the Holy Founder of Islam, Hazrat Muhammad صلى الله عليه وسلم from different directions in order to dishearten Muslims. The Holy Founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad (as.), had started early in his life written and spoken struggle to establish the superiority and vitality of Islam over all other religions and most convincingly countered the attacks of the enemies of Islam. He called the opponents of Islam and non-believers to open challenges but few dared to accept his challenge.

In this connection, in the 1880's, the leaders of Arya Samaj, viz., Munshi Inderman Muradabadi and Master Murlee Dhar, etc., had discussion and debate with Hazrat Promised Messiah عليه السلام about the truthfulness of Islam and asked for a sign to prove that Islam is a living religion. Therefore Hazrat Promised Messiah عليه السلام accepted their challenge and, in order to dedicate special prayers for this purpose, spent 40 days in seclusion at Hoshiarpur.

Almighty Allah accepted his humble and sincere supplications and gave him the promise of manifesting a clear and bright sign to establish the truth of Islam. Therefore, while still in Hoshiarpur, he was given the glad tidings of a boy from his own progeny who will be endowed with many superior qualities and distinctive attributes. He (the promised son) will be a manifestation of the majesty and mercy of Allah. He will grow with great speed (in a short period of time) and in beauty and benevolence will be like you. He will cause the excellence and eminence of Quran and Magnificence of Allah to be established in this world. He will be steadfast and of supreme resolve in his endeavours. He will be extremely intelligent and knowledgeable and he will be filled with secular and spiritual knowledge. He will be pious and handsome. He will be endowed with majesty and grandeur. Nations of the world will receive blessings from him; and he will cause the deliverance of the captives and the oppressed.

(Advertisement, February 20, 1886)

According to the revelation and knowledge given by Allah, Hazrat Promised Messiah عليه السلام presented this prophecy as a sign to his opponents and published it widely. Thereafter, on January 12, 1889, as a manifestation of this prophecy, Almighty Allah bestowed on him that beloved and revered son. Hazrat Mirza Mahmood Ahmad, the second Imam of Ahmadiyya community, Al-Muslehul Mauood was born.

The prophecy given by Allah was fulfilled. All the attributes foretold in the prophecy became evident in his noble personage. His heart was filled with the love of Allah and his holy Messenger صلى الله عليه وسلم. His soul and bosom was illumined with the love and knowledge of the Holy Quran. He flourished with rapidity and became an instrument of establishing the superiority and status of the word of God (the Holy Quran) in all corners of the world. No scholar in the entire world could dare challenge him.

The enemies tried their level best to put obstacles in his way but Almighty Allah, purely by His grace, utterly humiliated them all, and established the steadfastness and high resolve of Hazrat Musleh Mauood رضي الله عنه. These virtues and attributes and high stature were established with such clarity and so convincingly that not only his followers but his arch enemies and rivals, all were forced to acknowledge his status and virtues. Almighty Allah, by His grace, spread his fame in all corners of the world and people living in different parts of the world became his ardent admirers.

In the following, we are going to present, very briefly, the opinions expressed by people from different walks of life who were impressed by his personal attributes.

The Superiority of Islam and the Status of Quran

In the prophecy about Hazrat Musleh Mauood, one of the purposes of his birth was this, "So that ..... the superiority of Islam and status of Quran become manifest on people." About the fulfilment of this sign, we quote the renowned Muslim leader of Indo-Pak subcontinent and poet, the editor of daily newspaper "Zimindar", Maulvi Zafar Ali Khan. While addressing the opponents of the Khalifatul Masih II, he said:

"Listen carefully, you and your followers will never be able to compete with Mirza Mahmood Ahmad. Mirza Mahmood has the Quran and he has got knowledge of the Quran. What have you got?....You have not read the Quran even in your dreams.....Mirza Mahmood has got a community with him which is ready to sacrifice everything they have at his slightest hint.....Mirza Mahmood has got a party of preachers, experts in different fields. In every country of the world he has established his dominion."

(Aik Khaufnak Saazish, p. 196, author Mazhar Ali Azhar)

In his tenure as the Imam of the Jamaat, he had the Holy Quran translated in different languages in order to spread it to all the nations of the world. He himself wrote the introduction to the Quran in which he answered the criticism and objection raised against Islam and the founder of Islam by orientalists and people of other religions. People from different parts of the world gave their opinions about these translations. Here are presented a few examples.

1. Mr Charles S. Bradon, Head of the Department of History and Religious Literature, Evanston University, USA, wrote that, on the whole, this is a very valuable addition in the Islamic literature in the English language. He further expressed his appreciation for the valuable addition, in English, of Islamic literature by Ahmadiyya community.

2. Famous orientalist, Mr H. A. R. Gibbs, said that it was so far the best effort in translating the Quran in English.

3. Mr Richard Bell wrote that it was an effort to interpret the Islamic teachings according to the needs of this age and its problems. It is a proof that the Ahmadiyya Community was spiritually alive and progressive.

4. A. J. Arbury said that it would not be an exaggeration to consider this work to be an evidence of the command of Islamic teachings.

5. Famous Dutch Weekly Newspaper, Dewaagsohel, in its March 15, 1954 issue, writes, "In this edition the original Arabic text and its Dutch translation is given together. In its introduction, written by Hazrat Mirza Bashiruddin Mahmood Ahmad, the universal teaching of Quran has been presented as superior to the teachings of Bible and Vedas. According to this introduction the prophecies of the Old Testament are not about the Messiah, instead these are about the Holy Prophet of Islam صلى الله عليه وسلم."

(Tehrik-e-Jadid and Foreign Missions)

6. Huzur delivered a speech about Islam in the Religions Conference, in London, in 1924. Different newspapers including The Times, Morning Post, The Daily Telegraph, Daily News and Manchester Guardian reported its summary and praised it immensely. The organizer of the conference and famous clergyman of London, Dr Walter Wash, said that he has drawn this conclusion from this conference that Islam is a living religion and this was the purpose with which the Imam of Ahmadiyya community came to London. *(Al-Mubashirat, p. 78)*

7. In 1945, Huzur delivered a lecture in Lahore on the Islamic Economic System, which was later published as a book and it was translated in different languages. Its Spanish translation was published in Spain. The second most widely published newspaper in Spain, "Madrid", wrote a review in its July 21, 1948 issue which shows how he was able to establish the superiority of Islam. "Hazrat Mirza Bashiruddin Mahmood Ahmad in his lecture comprehensively sheds light on the teachings and the principles of Islam which enables one to comprehend that the economic system forms the basis of Islam. He has brilliantly shown the difference between the Islamic system and Communism." *(Al-Fazal, December 31, 1948)*

Handsome and Pious Son, a Righteous Servant Will Be Given To You

In addition to other signs in the prophecy one sign pertains to him being pious and handsome. In this regard Mr M. Aslam writes his impression, "We were delighted to meet with Sahibzada Mirza Bashiruddin Mahmood Ahmad. Sahibzada Sahib is an extremely courteous and modest man. In addition to being courteous, he is also a very profound thinker.... I will always remember the piety, righteousness, broadmindedness and modesty of Sahibzada Sahib."

(Ta'assurrat-e-Qadian, p.136-137)

Khan Bahadur Seth Ahmad Aladin of Hayderabad Deccan writes, "Respected Mirza Bashiruddin Mahmood Ahmad Sahib has been specially kind and benevolent towards me. His practical life, broadmindedness and unwavering faith in Allah has always impressed me." *(Al-Hakam, Jubilee No., 1931)*

In 1924, on his journey to Europe, Huzur stayed in Arab countries. During his stay in Arab countries, the press gave him extensive coverage. Here are some of the reviews of the Arab press.

1.Widely published newspaper "Akhbaar Al-Qabas", Damascus, wrote in its August 8, 1924 issue, "Indian delegation comprising of great religious scholars and learned people, led by the Imam of Ahmadiyya community, Mirza Bashiruddin Ahmad, arrived in the Capital (Damascus) and stayed in Central Hotel. During our audience with him, we observed his depth of religious knowledge, superior stature and his great devotion and dedication to Islamic interests and related matters."

2. Journal "Alif Wal Ya", in its August 9, 1924, issue, writes about their experience about an audience with Huzur, "We met with him as representatives of our newspaper and we found that he was encircled by many of his companions. We could clearly see the signs of piety and righteousness and their love and devotion for their leader and Imam on their faces. We also saw two of the renowned scholars of Damascus, Maulvi Bahajatul Batar and Ahmad Al-noor Balaqi and quite a few of the educated young men of Damascus in his company. We observed that he spoke fluent Arabic and would frequently quote Quranic verses and sayings of the Holy Prophet صلی اللہ علیہ وسلم to support his arguments and if he could not remember any Hadeeth or Quranic verse then he would use logic. And this Mahdi Sahib (Hazrat Imam Jamaat) is of average height and wears his national Indian dress and wears a white turban. He is extremely intelligent, speaks fluently and with great command and use powerful arguments in his support. He neither gets tired nor gets bored from discussions and arguments."

3. The same newspaper writes in its August 10, 1924 issue, "He was talking in Arabic language which very much resembled the literary Arabic. He was middle aged (between 30 and 40 years of age). His immense intelligence is apparent from his facial features. And his audience gets very much impressed with his gracefulness and magnificence."

4. Another famous newspaper of Damascus, "Fatal Arab", in its August issue, writes, "He is in 40th year of his life. His facial features reflect his intense intelligence. He sports a full black beard. He has wheat complexion. Majesty and magnanimity is evident from his face. His eyes reflect extraordinary knowledge and intelligence. When you face him you realize that you are standing in front of a person who understands you very well before you could understand him. He is always smiling which sometimes is hidden and sometimes becomes apparent. You will marvel at the meanings and awe hidden behind this smile."

Man of Excellence and Majesty

One of the signs attributed to the promised son in this prophecy was that he will be a person of majesty and excellence. In this reference, Mr Mian Sultan Ahmad Wajoodi, member of Provincial Congress Committee, Punjab of former united India, writes "If Kamal Ataturk used to rule over 2,94,416 square miles and 15.2 million people, if Joseph Stalin was the undisputed ruler of 171 million people, if Mussolini was the king of 42 million Italian and 8.6 million Ethiopian people, if Adolph Hitler rules over 65 million Germans, then Mirza Bashir-ud Din Mahmood Ahmad also rules over people spread all over the world belonging to all nations of the world, whose obedience is considered the most important obligation of their lives by these people."

(Al-Hakam, Jubilee Number, December 1939)

Intelligent and a Man of Understanding

Another attribute foretold in the prophecy was Intelligence. We have already presented the opinion of Arabic Newspapers in this regard. We

now present the acknowledgment of Chaudhry Fazal Haq, who admits the inability of his party to counter the extraordinary intelligence and knowledge of Huzur, in these words,

"The amount of money being spent by Qadiani Jamaat and the incredible brain which is working behind this movement is enough to destroy even the strongest kingdoms in seconds."

(Newspaper "Mujahid", 10 August, 1935)

Prof. Stenko, of Yugoslavian origin, Head of the Department of Religious studies in Wagner College, Pennsylvania, USA, visited Pakistan in 1960-61, while studying comparative religious studies. After returning to USA he wrote a comprehensive thesis on, "The Ahmadiyya Movement in Islam". In this he wrote about Ahmadiyya Community and Hazrat Imam Jamaat. He found Huzur to be a leader of great resolve and extremely intelligent. He also mentioned that, like his father, Huzur also claimed to be in communion with Almighty Allah.

(Eastern World, December, 1961)

Of high resolve, steadfast in his endeavours and filled with secular and religious knowledge
Huzur was also endowed with great facility in the knowledge of worldly as well as spiritual fields of learning. He was also of very high resolve. Even his opponents have admitted this, for example,

1. Khwaja Hasan Nizami paints his picture like this, "Most of the time he is sick. But these illnesses do not in any way interfere with his proficiency. Even in worst times of opposition, he kept his cool and continued with his mission and established his Mogul audacity and also established that Mogul race has got special talent of administration. He has got political astuteness and is also very strong in religious knowledge and sagacity. He is also well versed with military profession, that is, he is expert in both intellectual as well as lettered warfare."

(Adil, Delhi, 24 April 1933 as reported in Khalid, November 1955).

2. During his stay in Damascus, on his way to Europe and England, Newspaper, "Al-Imran", in its August 10, 1924, issue wrote, under following caption, Mahdi in Damascus, "Respected Ahmad Qadiani Sahib, the Khalifa of Mahdi in India, arrived in Damascus, along with his companions who are great scholars in his Jamaat. Shortly after the news of his arrival was published, many scholars and learned people went to see and discuss with him his claim. They found him to be a scholar with extensive research and depth of knowledge of all religions and their history and philosophy and one who is given the knowledge and understanding of the philosophy of divine law."

3. In 1919, a meeting of Martin Historical Society, Islamia College, Lahore was held under the Chairmanship of Professor Syed Abdul Qadir, in Lahore. In this meeting Huzur delivered a speech on the topic of, "The Beginning of Differences in Islam". In this meeting, Professor Abdul Qadir introduced Huzur in these words, "Gentlemen, normally when someone comes to deliver a lecture, it is routine for the president of the meeting to introduce him to the audience. But today's lecturer is a person of such dignity, fame and status that you will hardly find anyone who is not familiar with him. He is the son of that remarkable and holy person who had created a major upheaval in the entire religious world and particularly in Christian world."

(Ta'assurat-e-Qadian, p. 16)

4. The same professor, in the closing remarks, said, "Gentlemen I have also studied history somewhat and when I came here this evening I thought I knew most of Islamic history and I can easily critique it. But now after listening to Mirza Sahib's speech I realized that I am only a beginner. The difference in my depth of knowledge and that of Mirza Sahib's depth of knowledge is the same as between the light of this table lamp (the lamp sitting on the table) and that big electric lamp *(which was hanging from the ceiling).*

Gentlemen, the brilliance and command with which Mirza Sahib has commented on this very difficult subject in Islamic history is unique to him. There are very few people who could talk on this very complicated chapter in Islamic history. As far as I know there is none here in Lahore. I wish we had such knowledgeable people in our society. I think that if a person of such extraordinary intellect and status would become a member of our society, it would bring great honour to our society." *(Ta'assurat-e-Qadian, p. 162-163)*

5. In this regard, the observations of Mian Sultan Ahmad Wajoodi, member Provincial Congress Committee, are also very interesting. He writes, "Mirza Mahmood Ahmad has immense power to work. He is a man of extraordinary personality. He

delivers speeches for hours without interruption. His speeches are fluent and full of knowledge. He is the author of voluminous books. After meeting with him one gets deeply impressed with his lofty conduct. He has got great talent of administration. At the age 50 he has got vigour of a young man. He is a great patron of Urdu language."

(Al-Hakam, Jubilee Number, December, 1939, p. 36)

6. Here is powerful evidence in support of the attribute "will be given secular and spiritual knowledge". On February 21, 1945, Huzur delivered a historical lecture on the topic of "Islamic Economic System", under the auspices of Ahmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in literary world. This lecture has since been translated in many different languages of the world including English, French and German. An influential organ of Spanish ministry of Industry and commerce, "Information Commercial Industrial" wrote about it in its October, 1946, issue, "Notwithstanding the sentimental aspect, a brilliant comparison of Islamic economic system with communism is presented in this book. It is established with overwhelming proofs that communism is not only against the political principles and movements but also threatens the religious values. This book is a source of excellent information. Hazrat Imam Jamaat Ahmadiyya deserves to be congratulated on this lecture." *(Al-Mubbasshirat)*.

7. At the time of the construction of the city of Rabwah, Hazrat Khalifatul Masih II invited the representatives of major newspapers of Pakistan and showed them the maps and other details of the project. The construction of Rabwah is a clear evidence of "high resolve" of Huzur. Mr Waqar Ambalvi, famous journalist of daily newspaper "Safina", writes, "Last Sunday the leader of Ahmadiyya community invited the newspaper representatives from Lahore to visit the location of their new city and took us on its tour. The detail of this tour has already been published in newspapers. As immigrants, Rabwah is an example for us. Six million immigrants have moved in Pakistan but they are helpless, devastated and scattered. These immigrants were Muslims, believed in their creator and followers of the Holy Prophet Mohammed صلى الله عليه وسلم and stood for equality and brotherhood among Muslims but even a calamity of this magnitude could not unite them. On the other hand we have always been criticizing Ahmadies because of their beliefs but their organization, brotherhood and mutual support in the time of need had resulted in the beginning of building of a new Qadian before our own eyes. We also came as immigrants among whom were such people that every one of them could build such cities but their wealth was not spent on any poor person except for themselves. Rabwah is also an important example for us from another aspect. We can learn our lesson from it and build similar cities for the rest of the immigrants. Rabwah is an example for our public and Government and shows us that those who only indulge in making grandiose claims do not achieve anything and practical people achieve their goals without making any claims."

(Safina, Lahore, November 13, 1948)

8. In December, 1948, Huzur delivered a lecture at Maniard Hall, Law College, Lahore under the auspices of Ahmadiyya Intercollegiate Association, on the topic of "Condition of Islamic World and Its Future". This meeting was presided by Honorable Justice S. A. Rahman. It is evident from the concluding remarks of the president that Almighty Allah has indeed endowed Huzur with secular and spiritual knowledge. In his remarks the Honorable Justice stated, "I am greatly thankful to Ahmadiyya Intercollegiate Association that it gave me the opportunity to listen to such literary lecture. Respected Mirza Sahib has covered an extensive topic in such a short time and shed light on many aspects. We should consider the constructive suggestions presented by him and try to implement them seriously."

(Al-Fazal, December 14, 1948)

9. After the creation of Pakistan, Huzur delivered many speeches on the topic of the stability and the strengthening of Pakistan. On one such occasion Huzur addressed a meeting on the topic of "Pakistan and its Future", under the chairmanship of Mr Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr Noon, said, "Mirza Sahib has limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth."

(Al-Fazal, December 9, 1947)

In short, Almighty Allah, by his grace, had given him excellence in every field of knowledge.

Liberator of Captives

Another attribute of Hazrat Musleh Mauood

foretold in the prophecy was that he will liberate the captives. The whole world is witness to the fact that he used all his means and performed such services to help liberate different nations of the world that even his opponents were forced to acknowledge this. For example in 1930, when the Hindu autocracy and Dogra rulers of Kashmir started persecuting Muslim majority populace and deprived them of all their rights, at that time all Muslim leaders, Nawabs and politicians requested Hazrat Musleh Mauood to help these oppressed Muslim people. And it was Huzur whose tireless efforts and leadership resulted in the success of their movement and Kashmiris were able to breathe a sigh of relief.

On July 25, 1931, renowned Muslim leaders including Poet of the East Doctor Sir Mohammad Iqbal, Nawab Sahib Ganjpura, Sir Zulfiqar Ali Khan, Khan Bahadur Sheikh Rahim Bakhsh Retired Session Judge, Syed Mohsin Shah Tirmizi, Khwaja Hasan Nizami, Syed Habib, editor newspaper "Siasat", Maulvi Hasrat Mohani etc., gathered in Simla and "All India Kashmir Committee" was founded. At the recommendation of Dr Sir Iqbal, Hazrat Musleh Mauood was requested to accept its presidency.

(Sarguzasht by Abdul Majid Salik, p. 293).

The Muslim press lauded the successful leadership of Huzur which had resulted in the deliverance of Kashmiri Muslims who had been robbed of even the very basic human rights for ages. The newspaper "Siasat" writes, "At the time when condition of Kashmir was critical, those who chose Hazrat Mirza Sahib despite doctrinal differences, they made a perfect choice. Had they not chosen Mirza Sahib because of the differences in their beliefs, this movement would have ended in utter failure and would have resulted in major loss for the Muslim Umma (nation)."

(Tarikh-e-Ahmadiyyat, p. 113, ref. Daily, "Siasat" May 18, 1933).

Similarly Mr Abdul Majid Salik writes about "The Movement for Liberation of Kashmir", "Sheikh Mohammad Abdullah (Lion of Kashmir) and other workers used to keep open contact with Mirza Mahmood Ahmad and some of his workers. The only reason for their contacts was the fact that Mirza Sahib had many resources and he was helping the Kashmir Movement in many respects and workers of Kashmir Movement were naturally obliged to him."

(Zikr-e-lqbal by Salik, p. 188)

In United India, Muslims were the biggest minority and they were under British and Hindu subjugation for long time. Huzur used every available opportunity to liberate these Muslims. Therefore every unbiased student of history of Indo-Pak subcontinent is bound to acknowledge his efforts in this regard. At every occasion and every point Huzur guided the movement of liberation of Muslims of Indo-Pak in the right direction and it was equally acknowledged by his proponents and opponents. Herein we present some examples.

1. In 1937, all parties Conference was organized and the issue of separate and combined election was under discussion. Qaid-e-Azam Mohammad Ali Jinnah and other Muslim leaders were in favour of combined elections but Huzur delivered such an effective speech in favour of separate elections that everyone agreed with his suggestion. Maulana Mohammad Ali Jauhar was greatly impressed by this speech so he wrote in his newspaper "Hamdard", "It will be ungratefulness on our part if we do not mention Mirza Mahmood Ahmad and his organized Jamaat who dedicated all their efforts and resources for the welfare of Muslims irrespective of their doctrinal differences. On the one hand they are taking interest in Muslim politics and on the other hand they are doing their best to improve Muslim organization, propagation and commerce. And in not too distant a future we will see that the character of this well organized community of Muslims will become the guiding light for Muslim Ummah in general and for those people in particular who make grandiose claims of service of Islam but in fact are worthless. Those gentlemen who had the honour to attend this general meeting in Qadian in which Respected Mirza Sahib has talked about his future plans and modus operandi would definitely agree with my opinion."

(Ta'assurrat-e-Qadia, ref. "Hamdard", Delhi, dated December 26, 1927)

2. Also, the newspaper "Mashriq", Gorakhpur, wrote, "All the Muslims are obliged to Respected Imam Jamaat Ahmadiyya for his favours. It was because of his movement that "Wartman" was prosecuted. It was his Jamaat which pursued the issue of "Rangeela Rasool". They were fearless and did not hesitate to go to jails. It was his pamphlet which made Governor Sahib to deliver justice. At this point in time every Muslim sect in India is afraid from the British or Hindus or other nations. It is only the Jamaat of Ahmad عليه السلام which is, like

the Muslims of the Early Period, are not afraid of any person or nation and are doing pure Islamic work." *(Mashriq, dated September 22, 1927)*

3. In June, 1929, the Simon Commission report was published. The Commission had recommended that federation, comprising of provinces and states, should be established. Indian leaders were not satisfied with the recommendations and law and order situation was about to be seriously disrupted in the country. The Viceroy, after consultation with British Government and Minister for India, announced to convene Round Table Conference. In this conference the issue of independence of colonies was to be decided. In November 1930, the first Round Table Conference was organized. Huzur by his farsightedness realized that, in this conference, the greatest attention will be paid to Simon Commission Report. Therefore, on this issue Huzur authored a book, "The Solution of Current Political Issue of India" got it translated and circulated it extensively. On this book, scores of Muslim and British leaders sent letters of gratitude and wrote reviews. Here we present a few of these as an example:

1. Sir Hugh Romer thanked him and wrote that this was the only detailed critique on the Simon Commission Report which came to his knowledge. He applauded Imam Jamaat Ahmadiyya for the sincerity, wisdom and detail with which he has expressed the opinion of his Jamaat. He also expressed appreciation for the lofty opinion of His Holiness on this issue."

2. Mr L. M. Emery, who later became Minister for India, wrote about it and greatly appreciated the spirit with which the book was written and the wisdom of the writer with which he solved those complicated issues.

3. Dr Sir Zia-ud-Din of Aligarh wrote, "I have read this book with keen interest and I request you to publish it in Europe and widely circulate it... Your Holiness has performed a very important and valuable service of Islam."

4. Seth Haji Abdullah Haroon, M.L.A., Karachi, wrote, "In my opinion, of all the books written on politics in India, The Solution of Current Political Issue of India, is among the best."

5. Dr Sir Iqbal wrote, "I have read some parts of the critique, it is excellent and most comprehensive."

6. The newspaper "Inqilab", Lahore, in its November 16, 1930, issue wrote, "Respected Mirza Sahib performed a very valuable service of Islam by writing this critique. It was the job of big Islamic organizations that Mirza Sahib performed all alone."

7. The newspaper "Siasat" wrote in its editorial, "If we disregard the doctrinal differences then Mirza Sahib has done such work in the field of writing that from the point of view of volume and profitability it is deserving every praise. The way in which he has brought his Jamaat into politics along with other Muslims and led it with such success that every honest and unbiased person is bound to appreciate it. The whole world is impressed by his political wisdom. By uniting Muslims against Nehru Report, presenting Muslim point of view before Simon Commission, doing powerful logical discussions on current issues from Islamic point of view and by writing books for the rights of Muslims full of arguments, he has performed a very commendable service."

In short, right at the time of need, this book clearly explained the genuine nature of Muslim rights and demands to the members of The Round Table Conference. The conference recommended constitutional government for India and improved upon the recommendations of the Simon Commission and thus he helped liberate the oppressed.

4. During the second world war when fighting involved Egypt and the possibility of involvement of the Holy Land in war was raised. Viewing this possibility Huzur delivered a sermon to prevent the spread of fighting to the holy land and Egypt. The newspaper "Zamzam" in its July 19, 1942, issue applauded this service of Huzur in these words, "Under these circumstances... the Imam Sahib has shown such love for Islam with reference to Egypt and Holy Land of Hijaz that we are greatly indebted to him for it and by expressing his concern he has rightly represented the feelings of Muslims."

5. The Honourable Khan Bahadur Sheikh Sir Abdul Qadir, Law Member, Government of India, Delhi, acknowledged the services of Huzur for Islamic cause in these words, "I have been having the opportunity to interact with Ahmadiyya Jamaat with reference to general interest of Muslims. I am greatly impressed by his

deep interest in issues involving general welfare and progress of Muslims."

(Al-Hakam, Jubilee Number, December, 1939)

In short, Huzur used every opportunity to promote the rights, liberty, welfare and the good of Muslims and yet politicians and Ulema of these days who have a biased mentality, are doing their level best to spread misconceptions in public against Ahmadiyya Jamaat and Hazrat Imam Jamaat Ahmadiyya. They should seriously consider these reviews of their elders and senior politicians and should try to improve their character and bring about change in it.

Nations Will Be Blessed By Him

In 1948, the issue of the division of Palestine was under discussion in the Security Council. At the wishes of Arabs, Huzur instructed Respected Chaudry Mohammad Zafarullah Khan to stay in USA to present their case. Subsequently he presented the Arab case. The Arab delegations thanked Huzur by sending a telegram and wrote, "We have been greatly relieved. We hope that this will immensely support our demands."

(Al-Fazal, November 8, 1947)

Huzur's instruction to Hazrat Chaudry Sahib to stay on in New York and the gratitude of Arab delegations show that Huzur was a source of blessing and mercy for all nations of the world.

Meek of Heart

Another attribute foretold in the prophecy was that he will be kind and soft at heart. Allah did bestow on him the softness of heart and kindness. He was endowed with love for the poor, had keen awareness of their needs and had the will to try to provide for their needs. He was always involved in the service of humanity. As a matter of faith he tried his best to maintain the dignity of Humanity. He was not only aware of the needs of non-Muslims but he also provided regular allowances for widows and orphans of non-Muslims, Sikhs and Hindus and he continued these allowances for widows and orphans of Qadian even after partition of India and Pakistan.

Then during the turbulent times of partition he provided protection to the Muslims of Batala district and its surrounding villages in Qadian. He did his best to protect their lives, belongings and honour and effectively arranged for their safe passage to Pakistan by contacting the concerned government agencies. These services of his were acknowledged by the press and newspaper of those days and learned people from every school of thought and belief commended him and praised his kind heartedness and service. In order to inculcate the practice of providing service to mankind and for their best possible training and education and to develop a sense of responsibility in members of every age in his community, he established the organizations of Ansarullah, Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya in men and Lajna Imaillah and Nasirat-ul-Ahmadiyya in women. These organizations have been very effective and resulted in a sense of competition to excel in doing good.

The Demise of Hazrat Musleh Mau'ood

According to the prophecy he completed the task assigned to him by Allah in the best possible way and was finally raised to heaven to be in the presence of Almighty Allah, his Lord.

Inna Lillahe wa Inna Ilaihe Rajayoon.

In short, he was a source of mercy and blessings for his followers as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death. Herein are presented some of these observations.

1. At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram, "Mirza Nasir Ahmad Sahib, Rabwah! I am grieved to learn of sad demise of Mirza Bashiruddin Mahmood Ahmad. May his soul rest in peace and God grant you and member of your family and his followers courage to bear this loss. Mohammad Ayub Khan."

2. Condolence message received from Mr. Malik Ameer Mohammad Khan, Governor of West Pakistan, read: "Mirza Nasir Ahmad, Rabwah. Deeply grieved to learn of sad news of your revered father Mirza Bashiruddin Mahmood Ahmad. Please accept yourself and convey to other members of family and Ahmadiyya community my heartfelt condolence and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan."

A large number of newspapers carried obituaries with the news of his demise. Here are some examples:

1. The Morning News, Karachi, wrote in its November 9, 1965, issue, "Mirza Mahmood Ahmad was born in January 1889 in Qadian, which was the centre of Community before partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Ahmadiyya missions all over the world. He was the eldest son of Mirza Ghulam Ahmad, the founder of Ahmadiyya Jamaat. After Maulvi Nooruddin, he became the second caliph of Jamaat in 1914. After becoming the caliph he spent his entire life in constant and tireless struggle so that Islam could be spread all over the world and in Africa, Europe and America in particular. He visited Europe twice so that local conditions could be analysed and propagation of Islam in western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islam. These missions are working with full vigour and spirit of dedication and therefore are very effective in changing the false notions about Islam into truth. Ahmadi missionaries have been very successful in African countries particularly along the western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Quran and its commentary in more than a dozen languages. In addition to that he has left behind invaluable and extensive literature in defence of Islam. In the days when movement for independence was at its height, Mirza Bashiruddin Mahmood Ahmad supported Muslim League with full force. Before that in 1924 when the Shudhi movement was in its full force in U P and Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirza Sahib accepted that challenge and opposed it with great vigour. In 1931 he was elected as President of All India Kashmir Committee and he infused new life in the movement of Kashmir Independence and in 1948 created a full battalion of volunteers from his Jamaat and gave under Government control at his expense to take part in war in Kashmir."

(Al-Fazal, December 3, 1965)

2. The Pakistan Times, in its November 9, 1965, issue paid tribute to Huzur in the following words, "Imam Jamaat Ahmadiyya, Mirza Bashiruddin Mahmood Ahmad, after a long illness passed away in Rabwah on Monday morning. He will be laid to rest in Rabwah at 10 o'clock on Tuesday morning. Before his burial a meeting of Election Of Caliph Committee will be held in which new Imam will be elected. According to the news received from Rabwah, a large number of members of Ahmadiyya Jamaat are arriving in Rabwah from all over Pakistan to pay last tribute to their departed Imam... Mirza Bashiruddin Mahmood Ahmad was elected Imam in 1914. He opened missions all over the world particularly in Africa, Europe and America. In this connection he opened 96 new missions abroad and now there total number is 152. The Jamaat's missions have great success in Africa, particularly on the west coast. There they had to work extremely hard against the Christian preachers. When movement for Pakistan was at its peak, Mirza Sahib supported Muslim League vigorously. Before that in 1924, when Shudhi movement was started by Arya Samaj to convert Muslims in UP to Hinduism en masses, he fought back with great courage.......In addition to translation of Holy Quran in more than a dozen languages and commentary he has left behind an extensive and valuable literary treasure."

(Al-Fazal, December 3, 1965)

3. The daily Nawa-e-Waqt, published the news of his demise in these words, "Lahore November 8.--Spiritual Leader of Ahmadiyya community, Mirza Bashiruddin Mahmood Ahmad passed away this morning. He was ill for a long time. He was 77 years of age. He will be laid to rest tomorrow in Rabwah. For the election of new spiritual leader, a meeting of Elective Council is in progress in Rabwah and new Spiritual Leader will be elected before the burial of Mirza Bashiruddin Mahmood Ahmad. He was elected the head of Jamaat in 1914. He opened new mission all over the world in general and in Africa, Europe and America in particular. In this connection he himself twice visited Europe. He opened 96 new missions in total. These missions are working against Christian missions particularly along west coast of Africa. During the movement for Pakistan, the Late Mirza Bashirud Din Mahmood Ahmad supported Muslim League. In 1922 when Arya Samaj started the movement to convert Muslims in U.P. to Hinduism, Mirza

Sahib worked a lot to stop those conversions. He got Holy Quran translated in more than a dozen languages including Dutch, German, Indonesian and Swahili languages. He was also the President of All India Kashmir Committee in 1931. In 1948, he created "Furqan Battalion" of volunteers and gave it under the high command to participate in Kashmir Jihad. Members of the Ahmadiyya community are arriving in Rabwah to participate in the funeral of Mirza Bashiruddin Mahmood Ahmad. Many of them are arriving from overseas."

(Al-Fazal, November 13, 1965)

4. Daily newspaper Mashriq, in its November 10, 1965, issue gave the news of his demise, "In the history of Ahmadiyya Jamaat this stage has come after 51 years and it is going to elect new leader. After the demise of the founder of the Ahmadiyya community Mirza Ghulam Ahmad عليه السلام Maulvi Nooruddin was elected as first caliph. He remained in this office for six years until his demise. After him the elder son of (Hazrat) Mirza Ghulam Ahmad, Mirza Bashiruddin Mahmood Ahmad was elected as second caliph."

(Al-Fazal, November 13, 1965)

5. Daily Imroze of Lahore counted his countless services to the Muslims in its November 13, 1965 issue and particularly mentioned the missions in Africa, Europe and Africa, leadership in the political affairs of the nation and the translations of the Holy Qur'an. Similar tributes were paid by "Nai Roshani" of Karachi dated November 10, 1965, and Daily Hrriyyat of the same date, The light of Karachi dated December 18, 1965, and Weekly Insaf, Rawalpindi of December 4, 1965.

There were many more Pakistani newspapers, including the Daily Naee Roshni (Nov. 10, 1965); the Daily Huniat (Nov. 8, 1965); the English Daily, The Light (Nov. 16, 1965); and the weekly Insaaf of Rawalpindi. There were also many letters to the Editors from many individuals, too numerous to mention here.

Newspapers from outside Pakistan include the Sidq-i-Jadid, Lukhnow, India (Nov. 19, 1965); Newspaper Roshni, Srinagar, Kashmir (Nov. 11, 1965); the Daily Haqeeqat, Lukhnow(Nov. 10, 1965); The daily Tribune, Ambala, India (Nov. 9, 1965); The Daily Samaj Katak, Orisa, India (Nov. 13, 1965); The Liberian Star, Liberia, West Africa; etc.

The President of Liberia, William V. S. Tubman, sent a message of condolence and said: "I offer my sincere condolences to the Ahmadiyya community. My heart-felt sympathies are with you. Please convey my sentiments to all."

The prophecy required that the Musleh Mau'ood find fame in the corners of the earth. Such a large scale mention of his demise illustrates that he, in fact, had won fame all over the world. The prophecy, therefore, was fulfilled in him in all its grand details.

Let us humbly pray that Allah elevate him in ranks in Jannatul Firdaus and count him among His chosen servants. May we become able to mould our lives as he wished us to serve the cause of Ahmadiyyat. Ameen!

(With thanks taken from The Ahmadiyya Gazette, February 1997)

Continuation from Page 3

INSTRUCTIONS
of Hadhrat Khalaifatul Masih V أيده الله تعالى بنصره العزيز

Then another pledge Ansarullah members make is to form a bond of loyalty with Khilafat-e-Ahmadiyya and stand guard to propagate and consolidate this institution, which can only be achieved when the members strive to spread the words and programs of Khilafat and try their utmost to help in this work. This can only be achieved when Ansar pay great attention to the Khalifa of the time. For this, Allah has blessed us with MTA through which we can hear the voice of the Khalifa despite being long distances away. You should also atach your children with the institution of Khilafat, along with other spiritual training, so that the connection of faithfulness to Khilafat is transferred from generation to generation and that preaching and service to Islam may continue for ever. The Propagation of Islam, as declared by the Promised Messiah عليه السلام, has to be carried forward through the second manifestation, which is the institution of Khilafat. Thus, stand guard and keep in sight your pledge that demands great sacrifice. May Allah enable you all to achieve this.





SOME DISTINCTIVE FEATURES OF ISLAM

A Speech Delivered by Hazrat Mirza Tahir Ahmad رحمہ اللہ تعالیٰ Khalifatul Masih IV
At the University of Canberra, Australia

NO MONOPOLY OF TRUTH

While speaking on the subject of the distinctive features of Islam, the first and most attractive feature that strikes one, is its most endearing disclaimer that Islam has a monopoly of truth, and that there have been no other true religions. Nor does it claim that Arabs alone have been the recipients of God's love. Islam is the only religion that totally rejects the notion that truth is the monopoly of any single faith, race or people; instead, it professes that divine guidance is a general bounty that has sustained humanity in all ages. The Quran tells us that there is neither a race nor a people, who have not been blessed with the bounty of divine guidance, and there is neither a region of the earth nor a body of people who have not received prophets and Messengers of God [1].

Contrary to this worldwide Islamic view of the manifestation of Allah's favour upon all people of the earth we are struck by the fact that no Book of any other religion verifies or even mentions the possibility of other peoples and nations having received light and guidance from Allah at any stage in history. In fact, the truth and validity of a local or regional religion is often emphasized so greatly, and the truth of other faiths ignored so totally, as if the sun of truth had only risen and set upon the limited horizon of certain people to the exclusion of the rest of the world, so to say, abandoned and condemned to eternal darkness. For instance, the Bible presents only the God of Israel, and it repeatedly says: "Blessed be the Lord, the God of Israel" [2].

It does not, even in passing, verify the truth of religious revelations bestowed on other lands and upon other peoples. Thus, the belief of the Jews that all Israelite Prophets were sent only to the tribes of Israel is in full conformity with the intent and message of the Bible. Jesus had also declared that his advent was intended for the guidance of the Hebrew tribes alone and had said. "I was sent only to the lost sheep of the house of Israel" [3], and he admonished his disciples in the words "Do not give dogs what is holy, and do not throw your pearls before swine" [4].

Similarly, the Hindu religion also addresses its books only to those of high birth. It is said "If one of base birth should per chance hear a text

of the Vedas, the King should seal his ears with molten wax and lead. And should he recite a portion of the Scripture, his tongue should be severed; and should he succeed in reading the Veda, his body should be hacked to pieces" [5]. Even if we disregard such drastic injunctions, or offer some less severe explanation of them, the fact remains that the holy books of various faiths do not, even by implication, allude to the truth of the religions of other lands and peoples. The basic question that arises here is, that if all these faiths were in fact true, then what was the wisdom in presenting the concept of God in such limited and restricted terms? The Quran readily furnishes a solution of this predicament. It says that even before the revelation of the Quran and the advent of the Holy Prophet Muhammad صلی اللہ علیہ وسلم, divine Messengers had indeed been sent to every nation and every part of the globe. but their sphere was regional and their assignments temporary. This is because human civilisation had not yet reached a stage of development which merited the commissioning of a universal messenger, bearing a universal message.

The very first leaf of the Holy Quran praises the Lord Who is the Sustainer of all the worlds, and its last passage urges us to pray to the Lord of mankind. Thus both the first and the last words of the Holy Quran present the concept of the entire universe, and not merely that of a God of the Arabs or the Muslims. Verily, no one before the Holy Prophet of Islam صلی اللہ علیہ وسلم had beckoned the whole of humanity, and no book before the Holy Quran had addressed the entire world. The first such claim was made in favour of the Holy Prophet of Islam صلی اللہ علیہ وسلم in these words

"And We have not sent thee but as a bearer of glad tidings and a Warner of all mankind, but most men know not [6]. And then Say '0 mankind, truly I am a Messenger to you all' [7]."

And when the Quran calls itself a message for all the world [8], it upholds itself as the guidance with which is linked the true development and advancement of mankind.

The Quran has repeatedly been called the 'Verifier' of other Books and Muslims are admonished to believe in all other Prophets in exactly the same manner as they believe in their own Prophet. In our faith, it is forbidden to make a distinction among any of them, much less to believe in some and reject others. The Quran says: All (of us) believe in Allah, and in His angels, and in His Books, and in His Messengers saying, We make no distinction between any of His Messengers [9].

It may not be without merit to examine if universality in itself is a desirable feature, and why Islam has laid such great stress upon it. Ever since Islam has brought the message of the unity of mankind, the pace of the march towards such unity has continued to accelerate in every sphere. An example of this march in our times is the establishment of different international bodies and federations. Indeed, these are but milestones along the long and devious journey towards unity among all mankind. So, the need that is keenly felt by the advanced and civilised man of today, had already been fulfilled by planting the seed of its solution in the message of Islam 1400 years ago. Today, of course, the rapid development of travel and communications has lent a new impetus to the march towards unity among peoples and nations.

DIFFERENCES AND CONTRADICTIONS AMONG FAITHS - THEIR REALITY

A question that arises is: if all religions were in fact founded by Messengers from God, then why is there any difference in their teachings? Can the same God send down different teachings? This question is answered by Islam alone, and this, too, is a distinctive feature of this religion. Islam holds that there are two basic causes of differences between various religions. First, that varying conditions had needed varying dictates and rules, and the All-Knowing and All-Wise God had provided guidance for different ages, regions and peoples in accordance with their respective needs. Secondly, the contents of various faiths faded and wilted under the vicissitudes of time, hence they were not preserved in their original form. In some cases, the followers themselves

introduced innovations and variations to suit changing needs, and the originally revealed Books continued to be interpolated for this purpose. Obviously, such adulteration of divine message ultimately mandated fresh guidance from the Original Source. As God has said in the Quran: They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted [10].

If we examine the history of differences between various faiths in the light of the principles enunciated by the Quran, we find that the differences tend to diminish as we reach nearer the source itself. For instance, if we limit the comparison of Christianity and Islam only to the life of Jesus and the four gospels in the Bible, then there will appear only very minor differences between the basic teachings of the Bible and the Quran. But, as we travel further down the road of time, the chasm of these differences becomes wider and wider, till it becomes totally unbridgeable - and all because of human endeavour to revise that which was originally revealed. The history of other faiths also reveals the same basic reality, and we find strong corroboration of the Quranic view, that the direction of human changes and revisions of the Divine Message has always been from the worship of one God to that of several, and from reality to fiction, from humanity to deification of human beings.

The Quran tells us that the surest way to distinguish a true religion, despite its subsequent mutilation, is to examine its origin. If the origin reveals the teaching of the unity of God. Worship of none save the One God. And a true and genuine sympathy for all humanity. Then such a religion, despite subsequent changes, must be accepted as true. The founders of religions that satisfy this criteria, were indeed righteous and pious beings and true Messengers deputed by God between whom we should make no distinction and in whose truth we must believe fully. They have certain fundamental features common to all regardless of differences in time and place.

And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakat. And that is the religion of the people of the right path. [11]

AN ETERNAL RELIGION

Another distinctive feature of Islam is that it not only proclaims its universal character but also lays claim to being eternal and it then proceeds to fulfil the preconditions of such a claim. For instance a Message can be eternal only if it is complete and perfect in every aspect and also guaranteed with regard to the verity of its contents. In other words, its revealed Books should bear divine guarantee against human revision and tampering. In so far as the teachings of the Quran are concerned, The Almighty Himself claims in the Quran: I have this day perfected your faith for you in every way and, having completed My bounty upon you. have chosen for you Islam as religion [12].

SAFEGUARDING OF THE QURAN

As I have already said for a teaching to be eternal, it is not sufficient merely that it should be complete and perfect, but that there should also exist a guarantee for its perpetual preservation in its original form. The Quran amply satisfies this fundamental requirement, and the One Who sent down the Quran has proclaimed it in the clearest terms that:

We have sent down this Book and verily We shall safeguard It [13].

In other words, God Himself will safeguard it and will never allow it to be tampered with. One method of the preservation of the text has been, that in accordance with Divine Will, there have always been hundreds of thousands of people in every age who have committed the text of the Quran to memory, and this practice continues to this day. And the principle measure of safeguarding the real import and essence of the Message has been the divine practice of appointing guides, reformers and revivers in the latter ages. They would be commissioned as spiritual leaders by the Almighty Himself and under divine guidance, would settle differences and controversies among the followers of Islam,

thus safeguarding the true spirit of the Holy Quran.

Of course, there is the question as to whether the Quranic claim of its preservation is also supported by reliable corroborative evidence. A clue to the answer to this question lies in the fact that there are a very large number of non-Muslim researchers who, despite themselves, have totally failed to show that the text of the Quran has been tampered with, in the slightest manner after the passing away of the Holy Prophet of Islam صلى الله عليه وسلم. In fact, there are many non-Muslim researchers who have felt compelled, after their extensive searches in this field, to affirm openly that the Quran has indeed been preserved and safeguarded in its original form. For instance, Sir William Muir in his work, The Life of Muhammad, says: 'We may, upon the strongest presumption, affirm that every verse is the genuine and unaltered composition of Muhammad himself [14]. Also, "There is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used" [15]. Says Noldeke: Slight clerical errors there may have been, but the Quran of Uthman contains none but genuine elements, though some times in very strange order. The efforts of European scholars to prove the existence of later interpolations in the Quran have failed [16].

A COMPLETE RELIGION

As regards Islam's distinctive and unique claim that the teachings of the Quran are complete and perfect and fully capable of guiding humanity in all ages, this too, is fully capable of guiding humanity in all ages and is also fully supported by reason. It is not possible in a brief space of time to deal with this subject in detail, and I must confine myself to a brief reference to some guiding principles and illustrative examples. First, we must consider how Islam succeeds in meeting the demands of changing times, thus forestalling the need for any revision in its teachings. It is indeed fascinating to study Islam's practical guidance in this regard of which I shall now place a mere sample before you: Islam only enunciates fundamental principles and refrains from stipulating such detail as would need to vary to cope with changing times and situations.

Islam is fully mindful of man's intellectual, social and political evolution, and its teachings cater for all possible situations. It not only recognises the fact that there occur continuous change and development among nations, but also the reality that not all people are at par in their state of development at a given point in time. For example, it is possible that the earth may still in part be inhabited by the people of the Stone Age, and some groups and tribes may still be a thousand years behind our age, even though we share the same time. Their intellectual, social and political state may really belong to an age left far behind. I am sure we would all agree that it would be the height of folly to force modern political ideologies upon the original inhabitants of Australia, or the pygmies of the Congo.

Islam is a religion that conforms to human nature and fulfils all human needs. No change in its teachings is necessary, unless there also occurs a fundamental change in human nature, a prospect we can dismiss outright.

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Masroor Eye Hospital

Ouagadougou, Burkina Faso

Charity Walks were started by Jamaat in 1985 under the guidance of Hazrat Khalifatul Masih IV (ra) to raise funds for humanitarian projects. Since 1998 Majlis Ansarullah UK has been raising funds through its own annual charity walk. Hazrat Khalifatul Masih V guided the Majlis to support humanitarian projects in the UK & abroad through the funds raised by these walks. One of the regular beneficiaries included Humanity First and its Gift of Sight Project, given the prevalence of cataract & eye diseases leading to blindness in Sub Saharan Africa. In 2014 Majlis Ansarullah UK requested Huzur (aba) to allow the Majlis to build a state of the art Masroor Eye Hospital in Africa. Huzur (aba) very graciously granted permission for



the Majlis to do so. By 2016 with support of Ansar the Majlis had donated £300,000 for this project and Huzur (aba) selected Burkina Faso, a French speaking land locked country, in Sub Saharan Africa for this hospital. Burkina Faso has a population of 18.5 Million. It is estimated that there are approximately 10 million blind people in Sub Saharan Africa of which almost half are suffering from treatable diseases like cataract, glaucoma & refractive errors.



30 percent of blindness in children is attributable to cataract and is treatable. Eye care and treatment facilities are almost nonexistent and treatment is very expensive.

Initial plans were drawn up by Faiz Nosheerwan Ahmad Sb architect who also visited the site outside Ouagadougou, capital of Burkina Faso. With permission of Huzur (aba) Dr Ch Ijaz Ur Rehman Sadr Majlis Ansarullah UK travelled to Burkina Faso to take part in the foundation stone laying ceremony which was held on Sunday 29th January 2017. Huzur (aba) had graciously given a brick with his prayers which was used in the foundation laying ceremony.

The ceremony was attended by a large number of local dignitaries, government officials and leaders. The event received wide spread coverage in local and national media including newspapers and TV. Mr Issouf Traoré, Chief of Staff to the Minister of Health said that the 'Government will provide administrative support and in a partnership framework, the Ministry of Health could assign health workers to support the center. Government support will



be multi-faceted, depending on the needs and demands of the center'.

Amir Jamaat Burkina Faso Mahmood Nasir Saqib Sb prayed for the project to be a success which he said required Grace of Allah the Almighty along with human efforts. Dr Ch Ijaz Ur Rehman Sadr Majlis Ansarullah UK praised the efforts of Ansar in the UK who had wholeheartedly supported the project collecting and donating funds. He hoped that Masroor Eye Hospital will become the Sub Saharan West African Regional Center of Excellence in Ophthalmology. He said that with advanced medical care the unnecessary blindness will hopefully be eradicated leading to socioeconomic benefits to the population. The Centre will have



latest equipment, facilities, trained staff and visiting specialist from abroad as well.

Abdhouramane Diallo, the director of Humanity First in Burkina Faso said that the center will house an operating theater, hospitalization facilities, consulting rooms, pharmacy and opticians.

Huzur(aba) has graciously approved a Central Board and a local committee for this project.

Central Board:

Dr Ch Ijaz Ur Rehman (Sadr Majlis Ansarullah UK), Dr Khalid Taslim Ahmed (Consultant Ophthalmologist), Mirza Mahmood Ahmad (Auditor Markaz), Mahmood Nasir Saqib (Amir Burkina Faso), Ch Waseem Ahmed and Zaheer Ahmad Jatoi.



Société

Village de Kouba

Bientôt un centre ophtalmologique de référence

La pose de la première pierre marque le début de la concrétisation du projet de construction du centre ophtalmologique.

Les responsables de la communauté Ahmadiya et de Humanity [...] la population à prier pour la réussite du projet.

N°8334 Mercredi 1[...]

Local committee:

Mahmood Nasir Saqib (Amir Burkina Faso), Kabore' Salman (Sadr Majlis Ansarullah Burkina Faso, Abdhouramane Diallo (Humanity First in Burkina Faso), Dr Fazal Mehmood Bhunoo, Aglaitini Muhammad (Civil Admistrator) and Mohibullah Khalid (Murabbi Silsila).

Ansar brothers are requested to please pray for successful completion of this project and donate/fundraise wholeheartedly for this sadqa jaria of gift of sight.

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2017

Jamia Ahmadiyya UK will be holding entry test and interview on 14th and 15th July 2017 for this year's intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview. The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليه السلام.**

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2017 entry MUST arrive by 30th June 2017. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:
+44(0)1428647170 or +44(0)1428647173, +44(0)7988461368(Mob.), Fax: +44(0)1428647188
Jamia is open from Monday to Saturday from 8 am to 2 pm.
Visitors are welcome ONLY by prior appointments

A change in the rate of Chanda Ijtema Ansarullah, UK

Following recommendation from Majlis Ansarullah Shura 2016, Hadhrat Khalifatul Massih V أیدہ اللہ تعالیٰ بنصرہ العزیز has graciously approved a change in Chanda Ijtema which has been fixed at a rate of 2.5 % of a months income to be paid once in a year or £15, whichever is greater.

In order to make it easier to calculate, following example should be kept in mind that you require to change your Ijtema contributions if your monthly Chanda Majlis is more than £6 per month or £72 per annum. You should pay £15 Chanda Ijtema annually if your Chanda Majlis is lower than the above figure.

It is requested that Ansar keep this amendment in mind while paying Chanda Ijtema.

تبدیلی شرح چندہ اجتماع

مجلس انصار اللہ شوریٰ 2016 کی سفارش پر حضور اقدس اید ہ اللہ تعالیٰ بنصرہ العزیز نےچندہ اجتماع کی شرح میں مندرجہ ذیل تبدیلی منظور فرمائی ہے۔

چندہ سالانہ اجتماع جو کہ سال میں ایک دفعہ ماہانہ آمد پر اڑھائی فیصد یا کم از کم15پاؤنڈ جو بھی اس میں سے زیادہ ہو گا مقرر کیا گیا ہے۔

انصار بھائیوں کی آسانی کے لئے تحریر ہے کہ مندرجہ ذیل مثال کو ذہن میں رکھیں

اگر آپ کا چندہ مجلس 6 پاؤنڈماہانہ یا 72 پا ؤنڈ سالانہ(تقریباً) سے زائد ہے تو آپ کو چند ہ اجتماع میں تبدیلی کرنا چاہئے۔ اگر اس سے کم ہے تو پھر چندہ اجتماع 15 پا ؤنڈسالانہ ہو گا۔

کیا آپ نے اس کے مطابق اپنی ادائیگی شروع کر دی ہے؟

North West Region Pre-Charity Walk for Peace Reception

(Dar ul Amman Mosque, Manchester)



A reception was held in Manchester to launch the work of the charity walk for peace during 2017.

Following 7 charities were represented

1. Red Cross	Kerry Threadgill
2. MacMillan	Emma Pawluk
3. Christie Hospital	
4. Alder Hey	Irene Axon
5. Whitechapel Centre	Ruth Mccaughleu
6. Wish Diabetes Group	Dr Ijaz Ahmad
7. East Lancs Hospice	Denise Gee



Mayors Attended

Councillor Carl Austin-Behan
Lord Mayor of Manchester,

Councillor Chris Gordon
Stockport Mayor

Councillor Karen Garrido
Salford Ceremonial Mayor

Councillor Judith Lloyd
Mayor of Trafford,

The event was chaired by Sadr Majlis, Dr Ch Ijaz Ur Rehman. Chairman of the charity walk for peace, Zaheer Ahmed and vice chairman, Rafi Ahmad Bhatti were also present.

Regional Nazime Aala, Kashif Ahmad welcomed the guests and Mr Rafi Ahmad Bhatti presented a



short video to introduce the purpose of our efforts regarding charity walk for peace.

The mayors were delighted to have been invited and they expressed that if the main walk could not be held in Manchester, then at least a walk on a smaller scale should be held in their region. The charity representatives expressed their gratitude for the Ahmadiyya Muslim Elders Association's donations and how it helps their noble cause to serve the humanity. Sadr Majlis advised the local organisers to plan a separate event in the North Region as well.

The Reception was concluded with a vote of thanks that the guests were provided with an opportunity to visit the Mosque and to learn how our community is busy in serving the humanity.

TARBIYYAT FORUM Of BAITUL FUTUH REGION



A Tarbiyyat forum for Baitul Futuh region was held on 27th November 2016.

The proceedings started in Tahir Hall with recitation of the Holy Quran. It was presided by Mr Zaheer Jatoi. Zaheer Khan, Qaid Tarbiyyat, delivered a speech in Urdu on "our responsibilities for Tarbiyyat". Nadeem ur Rahman delivered his speech in English and the topic was "how to prevent ourselves from the evil effects of modern inventions". Nazim-e-Aala Baitul Futuh Region, Naveed uz Zafar also addressed the participants.



He said that the best way to thank Allah for His countless blessing upon us is to plan our daily life in a way that we should give preference to our religious obligations over wordily affairs.

This Tarbiyyat forum was attended by 389 participants who took a keen interest in the proceedings.

Charity Cheque Presentation and Exhibition Majlis Ansarullah Balham

Alhamdulillah, Majlis Ansarullah Balham had an opportunity to organise its successful charity cheque presentation and exhibition on Friday 14th October 2016 at Hill Brook Primary School, Tooting. The exhibition and charity cheque presentation was organised to introduce our charity walk for peace and also to highlight our activities locally and in different parts of the world.

In order to discuss the programme, we had a meeting with the head teacher a week prior to the event.

The money had to be raised by donations and organising food stalls in the school fair. The purpose of the charity and food stalls was explained to the visitors and it attracted a number of people. We were able to raise £140 during this event.

On the day of charity cheque presentation, a lunch was arranged for the teachers. It was attended



by 35 teachers and Fiaz Rahman introduced the Jamaat activities and purpose of this charity. He also informed them about our various charitable projects throughout the world. The meeting was also attended by 350 school students.

Gift packs were presented to the school teachers. It was followed by a discussion on various topics, which was much appreciated.

Shahid Mahboob
Zaeem Balham Majlis

A cheque presentation ceremony to "Welldon Activity Group"

Ansarullah Greenford Jamaat had organised a cheque presentation ceremony on 31st January 2017. The "welldon activity group" is a day care centre that caters for adults with learning difficulties.

The meeting started with the recitation of the Holy Quran by Abdus Salam Sookia followed by an introduction to the Ahmadiyya Muslim Community by Haider Hameed. In his presentation he elaborated the purpose of our efforts and outlined many accomplishments of our Jamaat's charity Work throughout the world.



The charity director, Mr Brian Whitehead, explained that the charity is a day care centre that caters for adults with learning difficulties. A cheque for £500 was presented towards their noble cause.

The Mayor of Harrow, who knew our Jamaat, during her address mentioned the number of schools and hospitals the Ahmadiyya Jama'at has built in different countries.

The session was attended by 15 non-Ahmadi guests, 4 of whom were councillors. The event was concluded by Muzaffar Chaudhry, Sadr Greenford Jamaat, who expressd his gratitude.

The charity director, Mr Brian Whitehead was delighted and thanked the Jama'at. In his letter he wrote:

It was a lovely day yesterday I very much appreciated the support from the Ahmadiyya Muslim Community. All your friends were a delight to meet. Please ensure that your Chairman and all your community are made aware of how much we appreciated the support and encouragement you gave us.

"The donation of £500 will go directly to enhancing our computer facilities together with our Arts and Crafts and music activities.
I look forward to seeing you again in May.
Kind regards
Brian"

Tabligh Exhibition
Majlis Ansarullah Mitcham, UK

Alhamdulillah, Majlis Ansarullah Mitcham had an opportunity to organise its successful Tabligh exhibition on Saturday 15th October 2016 at Pollards Hill Library. The program was organised to introduce Jamma'at in the area and to spread a message of peace in the society.

The exhibition was organised in a hall and we had displayed the Holy Quran, books of the Promised Messiah (as), various books about Islam and charity popups.

Guest were received and offered light refreshments. It was a four hour long session and was attended by 18 guests from the area. Some of them were impressed by our efforts to represent Islam and also our activities. One guest was keen to know more about our activities and was presented with some literature and promised to remain in contact.



Some Ansar brothers and in particular, Mr Nazim Rasool Butt, kept guests engaged and offered them information about the Jamaat Ahmadiyya.

Hafiz Muhammad Furqan
Zaeem Mitcham Majlis

Tabligh Forum
Majlis Ansarullah Noor Region



Alhamdulillah, Majlis Ansarullah Noor Region had an opportunity to organise its Tabligh forum on Sunday 4th December 2016 at Fircroft Primary School, Tooting. The program was organised to discuss the importance of one-to-one Tabligh and also problems faced by members during Tabligh activities.

The forum was chaired by Regional Nazim-e-Aala Mr Ahmad Naseeruddin. Mr Mashhood Ahmad and Mr Syed Abrar Shah Tajamal also attended.

After the recitation of Holy Quran by Mr Muzaffar Ahmad, Hafiz Furqan, Zaeem Mitcham majlis, shared his experience in Tabligh activities. He emphasised that the most important step in Tabligh is Dua and then to make a plan on weekly, monthly, quarterly and yearly basis. He also advised to encourage Ansar with affection and friendship. The continuous interaction with members is key to engage them in Tabligh activities.

Later on, Mr Mashhood Ahmad highlighted the importance of one to one Tabligh sessions and how to start discussions on various topics. We need to have a basic knowledge about Islam and our Jammaat's doctrines. He talked about motivation in this regard and how to achieve our targets.

The president of Tooting Jama'at, Zaeem Ansarullah Colliers Wood and some other Ansar from the audience shared their experiences too.

The message was to try to gain more knowledge about various differences in belief and to practice them during Tabligh activities.

The program ended with a silent prayer followed by a delicious dinner. Seventy six Ansar from Noor Region attended this Tabligh Forum.
Report by Hayat Muhammad Mirza.

Tree Planting Session
November 26th 2016
Burton on Trent Jamaat

Majlis Ansarullah Burton organised a "Bluebell" planting session at Branston Leas in Burton on Trent with Staffordshire Wildlife Trust. It was organised with the help of Mr Shaun Rimmer, the wildlife projects officer.

The main aim was to create a woodland near the Staffordshire village of Branston. Over 4,000 Bluebells were planted by Ansarullah on that site. Five Ansars, Tahir Ahmed , Shafiq Ahmed, Syed Jawad Zakria, Rizwan Ahmed and Syed Aamir Sikander, actively participated in the event. Other members of the local Jamaat also participated and a total of 45 Ansar and Khudam joined in the Blue Bell planting Session.

This has opened further avenues for us to plant trees in the future and also to have contact with many people whom we met during this event. The total attendance was 65 including non-Ahmadi guests.



"STOP THE CRISIS"

PEACE SYMPOSIUM AND QUESTION ANSWER SESSION

Majlis Ansarullah Raynes Park

Morden Assembly Hall, Morden

Majlis Raynes Park of Baitul Futuh Region organised a peace exhibition and question answer session on 29th January 2017 at Morden Assembly Hall.

Planning and preparation started one month earlier and 1000 invitation cards were distributed in the neighbourhood. Mr Farid Ahmed (Zaeem Majlis), along with some members visited the managers of Morden library and Raynes Park library to invite them and also to seek permission to display information about our event. Invitations were also sent to 35 churches and special invitations were sent to the Mayor and Councillors.

PROGRAM:

The program started with the recitation of the Holy Quran by Moeed Hamid. Brenda Fraser, Mayoress of Merton, attended the programme with four other councillors. A short video was presented as "an introduction of Ahmadiyya Muslim Community". Mayor Brenda Fraser and Leader of the Council, Mr Stephen Alambritis, also addressed and talked about peace and harmony in society and appreciated the initiative taken by the



Ahmadi Muslim Elders Association.

A keynote address on the topic of the real concept of Khilafat and Jihad in Islam was delivered by missionary sahib followed by a question and answer session.

At the end, Mansoor Ahmad Saqi thanked the guests and led a silent prayer. Tabligh gift packs were presented to the guests.

Exhibition: Guests visited our exhibitions and asked many questions about Islam and Ahmadiyyat. The event was attended by 35 people, out of whom 10 were non-Ahmadi guests.

SPECIAL GUESTS:

Mayor of Merton Councillor:

- BRENDA FRASER

Councilors:

- Peter Southgate
- David Chung
- Abdul Latif
- Stephen Alambritis

Trinity Court Nursing Home Visit Wandsworth Town

Wandsworth Town Majlis Ansarullah planned a visit to Trinity Court nursing home on the 23rd December 2016. It was arranged with their manager who permitted us to visit them.

Five Ansar from our Majlis joined us to pay a visit to the nursing home. We had arranged flowers, chocolates, biscuits and various other items to present to the elderly people in the nursing home. We had the opportunity to meet the residents in the hall and also visited some of them in their rooms. The residents were happy to see us and were introduced to the London Mosque and Jamaat Ahmadiyya.

We also had an opportunity to meet an inspector from the local council who appreciated our work in meeting the elderly residents. A group photo was also arranged in the nursing home.



تبلیغ ٹریننگ

مجلس شوریٰ 2016ء میں تبلیغ کے متعلق جو تجویز تھی اور Shura Recommendations میں شامل تھی یعنی تبلیغ ٹریننگ ورکشاپس کے انعقاد کا پروگرام قیادت تبلیغ کے سالانہ پروگرام میں شامل کیا گیا ہے۔ چنانچہ اس سلسلہ میں جنوری 2017ء میں ایک نیشنل، ایک ریجنل اور تین لوکل تبلیغ ٹریننگ ورکشاپس منعقد کروانے کی توفیق ملی ہے۔

اللہ تعالیٰ اپنے فضل اور خاص مدد سے دعوتِ الی اللہ کے کام کو بہترین رنگ میں کرنے کی توفیق عطا فرمائے اور تمام حصہ لینے والوں کو اس سے بھرپور فائدہ اُٹھانے اور میدانِ عمل میں کامیابیوں سے نوازے۔ اللہ تعالیٰ مجلس انصاراللہ برطانیہ کو اس نئے سال میں بھی، دعوتِ الی اللہ کے کام میں مزید ترقیات سے نوازے۔ آمین

(خاکسار شکیل احمد بٹ۔ قائد تبلیغ)

نیشنل تبلیغ ٹریننگ ورکشاپ

قیادت تبلیغ کے تحت 29 جنوری 2017ء بروز اتوار نیشنل تبلیغ ٹریننگ ورکشاپ کا انعقاد مسجد بیت الفتوح میں کیا گیا جس میں گیارہ ریجنز کے ریجنل ناظمین تبلیغ اور بعض ریجنز کے ناظمین اعلیٰ بھی شامل ہوئے۔ اسی طرح 70 مجالس میں سے شامل ہونے والے نمائندگان اور داعیانِ الی اللہ کی تعداد 200 تھی۔

اس پروگرام کے پہلے سیشن کی صدارت مکرم ڈاکٹر منصور ساقی صاحب نے کی۔ اس سیشن میں مختلف موضوعات پر ٹریننگ دی گئی۔ تلاوت قرآنِ کریم اور عہد انصار اللہ کے بعد مکرم عبدالودود خان صاحب ایڈیشنل قائد تبلیغ نے تبلیغ ٹریننگ ورکشاپس کے متعلق Shura Recommendation پڑھ کر سنائی۔

مکرم ندیم الرحمان صاحب معاون صدر نے اپنے تجربات بحیثیت ایک ٹیچر بیان کئے اور بتایا کہ اسکولوں کے ساتھ روابط بڑھانے اور اسکولز میں تبلیغی نمائشیں اور لیکچر کروانے کے لئے کون سے ذرائع اپنائے جاسکتے ہیں۔

مکرم ڈاکٹر شکیل احمد صاحب نائب قائد تبلیغ نے کہا کہ مختلف طریق سے تبلیغی پروگراموں میں آنے والے مہمانوں کی دلچسپی کو مدِنظر رکھا جائے۔ کچھ ایسے مہمان بھی ہوں گے جو مذہب میں دلچسپی لیتے ہوں گے اور کچھ ایسے بھی ہوں جن کا خدا پر بھی ایمان نہیں ہو گا۔ اس لئے ان کے ساتھ گفتگو کرتے ہوئے ان امور کا خیال رکھنا بہت ضروری ہے۔

مکرم پروفیسر محمد نواز صاحب نائب قائد تبلیغ نے ون ٹو ون میٹنگز کی افادیت اور ہمسایوں اور دیگر زیرِ تبلیغ افراد سے روابط کو بڑھانے کے کچھ طریق بیان کئے۔

مکرم فرہاد احمد صاحب (مربی سلسلہ) جو کہ انٹرنیشنل میڈیا سیل میں خدمات بجا رہے ہیں۔ انہوں نے میڈیا کے ساتھ رابطے بنانے کے طریق بیان کئے اور بتایا کہ میڈیا کو تبلیغی پروگراموں میں شامل کروانے اور انگلش پرنٹ میڈیا کے ذریعے پروگراموں کی اشاعت کروانے کے کون کون سے ذرائع ہو سکتے ہیں۔

مکرم بشیر طاہر صاحب ممبر قیادت تبلیغ ٹیم نے تبلیغ اسٹالز کی پریزنٹیشن کے طریق بیان کئے اور ایک Model اسٹال اسٹیج پر Organise کر کے بھی دکھایا۔

مکرم شیخ رفیق طاہر صاحب ایڈیشنل قائد تربیت کے ذمہ بیعت کے حصول کے لئے ٹریننگ رکھی گئی تھی۔ انہوں نے ایک ناصر مکرم مشہود بٹ صاحب کو بیعت کے حصول کے دوران پیش آنے والے ذاتی تجربات بیان کرنے کے لئے دعوت دی ہوئی تھی۔ انہوں نے مختلف طریق بیان کئے۔

وقفہ نماز ظہر اور کھانے کے بعد دوسرا سیشن مکرم خالد محمود صاحب کی زیرِ صدارت منعقد کیا گیا۔

خاکسار شکیل احمد بٹ صاحب قائد تبلیغ نے تبلیغ کے لئے مجلس انصاراللہ برطانیہ کے تحت کی جانے والی کوششوں کا ذکر کیا اور اس سال کے تبلیغ ٹارگٹس بتائے جن کو حاصل کرنے کے لئے بھرپور کوشش کرنی ہے۔ انشاءاللہ

مکرم رجبہ برہان صاحب مربی سلسلہ جامعہ کے ساتھ مجلسِ سوال و جواب منعقد کی گئی۔

ریجنل تبلیغ ٹریننگ ورکشاپ ریجن NOOR

4 دسمبر 2016ء کو ریجن نور کے تحت تبلیغ ٹریننگ ورکشاپ کا انعقاد کیا گیا۔ جس میں ریجن کی تمام مجالس کے زعماء اور ناظمین تبلیغ و نمائندگان اور داعیانِ الی اللہ 64 کی تعداد میں شامل ہوئے۔

مکرم احمد نصیر الدین صاحب ناظمِ اعلیٰ نے اس پروگرام کی صدارت فرمائی۔ اس پروگرام میں مکرم مشہود احمد صاحب اور مکرم ابرار شاہ صاحب کو دعوت دی گئی تھی۔ اس میں درج ذیل موضوعات کو شامل کیا گیا تھا:

Importance of One to One Tabligh activities and how we start one to one Tabligh, need basic knowledge of Jamaat and own interest to become a best Dayee.

ریجنل تبلیغ ٹریننگ ورکشاپ ریجن South

8 جنوری 2017ء کو ریجن ساؤتھ کے تحت تبلیغ ٹریننگ ورکشاپ کا انعقاد کیا گیا جس میں ریجن کی تمام مجالس کے زعماء، ناظمین تبلیغ و نمائندگان اور داعیانِ الی اللہ 205 کی تعداد میں شامل ہوئے۔

مکرم ڈاکٹر اعجاز الرحمان صاحب صدر مجلس انصار اللہ برطانیہ نے اس پروگرام کی صدارت کی۔ مکرم مولانا عطاء المجیب راشد صاحب امام مسجد فضل لندن نے تبلیغ کی اہمیت اور اس فریضہ کو ادا کرنے کی طرف توجہ دلائی۔ نیز آپ نے انصار کی طرف سے کئے جانے والے سوالات کے جواب بھی دیئے۔ بعد ازاں تبلیغ کے میدانِ عمل میں نمایاں خدمت کی توفیق پانے والوں میں انعامات تقسیم کئے گئے۔

عرصہ دوران رپورٹ لوکل تبلیغ ٹریننگ ورکشاپس تین مجالس یعنی South میں Cheam, Mitcham & Wimbledon میں منعقد کی گئیں۔

اللہ تعالیٰ ان تمام پروگراموں کے بہترین نتائج ظاہر فرمائے اور ہماری کوششوں کو ثمر بار فرمائے۔ آمین

ریفریشر کورس مجلس انصار اللہ یوکے 2017ء

امسال مجلس انصاراللہ یوکے کے عہدداران کے دو ریفریشر کورسز منعقد کئے گئے۔

پہلا ریفریشر کورس 15 رجنوری 2017ء کو بمقام طاہر ہال بیت الفتوح منعقد ہوا۔ اس ریفریشر کورس میں لندن اور قریب کے دیگر ریجنز کو مدعو کیا گیا تھا۔ اس طرح مجموعی طور پر 11 ریجنز کی 85 مجالس نے شرکت کی۔

دوسرا ریفریشر کورس 22 جنوری 2017ء کو بمقام مسجد دارالامان مانچسٹر منعقد ہوا جس میں 4 ریجنز کو مدعو کیا گیا تھا۔ اس طرح ان ریجنز کی 35 مجالس نے شرکت کی۔





ان ریفریشر کورسز میں 6 شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جن میں شعبہ جات مال، تبلیغ، تربیت، تعلیم اور عمومی شامل تھے۔ اس کے علاوہ نائب زعما صف دوم اور نائب ناظم اعلیٰ صف دوم کی بھی الگ میٹنگ کی گئی۔ ان میٹنگز میں متعلقہ شعبہ جات کے قائدین اور نائب قائدین کے علاوہ ریجنز کے ناظمین اور مجالس میں سے متعلقہ شعبہ جات کے منتظمین نے شرکت کی۔ اللہ تعالیٰ کے فضل سے یہ تجربہ کافی کامیاب رہا۔

رجسٹریشن کا آغاز صبح 9 بجے ہوا اور باقاعدہ پروگرام کا آغاز صبح 10 بجکر 30 منٹ پر تلاوت قرآن کریم کے ساتھ ہوا۔ عہد اور دعا کے بعد قریباً 11 بجے مندرجہ بالا شعبہ جات کی میٹنگز 6 مختلف مقامات پر منعقد ہوئیں جو کہ 12 بجکر 45 منٹ تک جاری رہیں جبکہ اس دوران باقی ماندہ عہدیداران، زعماء مجالس اور ریجنل ناظمین اعلیٰ کی میٹنگ صدر مجلس انصاراللہ اور نائب صدران کے ساتھ جاری رہی۔ اس دوران قائدین نے اپنا پروگرام برائے سال 2017ء بھی پیش کیا۔ پہلے سیشن کا اختتام پونے ایک بجے ہوا۔





نمازوں اور کھانے کے وقفہ کے بعد پروگرام کا دوبارہ آغاز تلاوتِ قرآن کریم سے ہوا۔ اس سیشن میں تمام قائدین اور عہدیداران شامل ہوئے جبکہ چند قائدین نے اپنا سالانہ پروگرام پیش کیا۔ شعبہ جات کے پروگراموں کے دوران بھی عہدیداران کو سوالات کرنے کا موقع دیا گیا تھا جبکہ اس کے علاوہ پروگرام کے آخر پر تقریباً 1 گھنٹہ سے زائد سوال و جواب کے لئے علیحدہ سے بھی مختص کیا گیا تھا جس میں شاملین نے بھرپور حصہ لیا۔ ان رفریشر کورسز میں یوکے بھر کے 15 ریجنز کی مجالس عاملہ نے شرکت کی اور مجموعی طور پر 1005 عہدیداران شامل ہوئے۔ اس پروگرام کا اختتام شام ساڑھے چار بجے ہوا۔

مجلس شوریٰ 2016ء کا انعقاد



مجلس انصاراللہ یوکے کی سالانہ مجلسِ شوریٰ سال 1916ء کا انعقاد 18 دسمبر بروز اتوار بمقام بیت الفتوح ہوا۔

تلاوتِ قرآن مجید، عہد اور دعا کے بعد شوریٰ نمائندگان کو حضورِ اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز کے خطاب برموقع مجلس شوریٰ جماعت احمدیہ یوکے کا کچھ حصہ دکھایا گیا۔

بعدازاں صدر مجلس انصاراللہ نے ممبرانِ شوریٰ کو حضرت مصلح الموعود رضی اللہ تعالیٰ عنہ کے ارشادات کی روشنی میں اُن کی ذمہ داریوں کی طرف توجہ دلائی اور مجلس انصاراللہ یوکے کی مختصر رپورٹ کارگزاری پیش کی۔

اس کے بعد گزشتہ سال کی منظور شدہ سفارشات کی روشنی میں مکرم نائب صدر صاحب صف دوم اور مکرم قائد صاحب مال نے اپنی رپورٹس پیش کیں۔ پھر مکرم قائد صاحب عمومی نے وہ تجاویز پڑھ کر سنائیں جو امسال کے ایجنڈا میں شامل نہیں کی گئیں۔ بعدہ اس سال کے ایجنڈا کی روشنی میں چار سب کمیٹیاں تشکیل دی گئیں جن کی تفصیل درج ذیل ہے :

سب کمیٹی تربیت : صدر مکرم ڈاکٹر زاہد خان صاحب۔ سیکرٹری مکرم ظہیر احمد خان صاحب۔

سب کمیٹی تعلیم : صدر مکرم عبدالغفار عابد صاحب۔ سیکرٹری مکرم مبارک احمد چیمہ صاحب۔

سب کمیٹی تبلیغ : صدر مکرم شیخ رفیق احمد طاہر صاحب۔ سیکرٹری مکرم شکیل احمد بٹ صاحب۔

سب کمیٹی مال : صدر مکرم سید امتیاز احمد صاحب۔ سیکرٹری مکرم عبدالمنان اظہر صاحب۔

بعدازاں سب کمیٹیوں کے اجلاسات کا آغاز ہوا۔ اس دوران نمازِ ظہر و عصر اور کھانے کے وقفہ کیا گیا۔ سب کمیٹیوں کی کاروائی مکمل ہونے کے بعد بعد نمازِ مغرب ساڑھے چار بجے مجلس شوریٰ کی کارروائی دوبارہ شروع ہوئی جو شام ساڑھے سات بجے تک جاری رہی۔

بعدازاں مجلس شوریٰ کی مکمل رپورٹ مع سفارشات برائے منظوری و ہدایت، حضورِ اقدس ایدہ للہ تعالیٰ بنصرہ العزیز کی خدمت میں پیش کی گئی جس کو حضورِ اقدس ایدہ اللہ تعالیٰ نے ازراہِ شفقت منظور فرمالیا۔